

The Historiographer

of the Episcopal Diocese of Connecticut

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The Most Reverend Michael Ramsey, Archbishop of Canterbury



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A RARE SEABURY BROADSIDE (1795)

SAMUEL, by divine Permission, Bishop of Connecticut and Rhode-Island, to the Congregation of the Church in Greeting.

Dearly beloved Brethren,

IN the beginning of June 1794, the Clergy voluntarily and unanimously agreed, while assembled in Convention at New-Haven, to take under their protection a young Gentleman of very promising manners and abilities, about 14 years old, the son of a deceased Brother, whom they all much esteemed and loved, and to educate him for the Church under the Rev'd Mr. Bowden of Stratford. They purposed to be at every expence of Board, Clothing and Books, which was then estimated at 120 or 130 dollars. Hitherto they have defrayed that expence. But the advanced price of provisions and necessaries of life, have so much increased the expence of their families, that they find it impossible longer to continue their benevolent design, without some aid from charitable and well disposed people: Wherefore, at their meeting on the 21st of October, at Plymouth, they requested that I would recommend a Contribution to the different Congregations of Church People in the State, hoping that their assistance would enable them to carry their original design into execution.

I do, therefore, earnestly recommend to you, beloved Brethren, this their pious and benevolent request, trusting that through your kind assistance, they will be enabled fully to accomplish their charitable work.

Any monies collected on this occasion, it is requested may be paid into the hand of Elias Shipman, Esquire, of New-Haven, or of the Rev'd Mr. Philo Perry of Newtown, to be applied by the Clergy to the above purpose.

Commending you. Brethren to the Grate and holy Protection of Almighty God, I remain your affectionate servant in CHRIST JESUS.

Samuel, Bp. Connect. & Rh. Isl.

NEW-HAVEN, October 31, 1795.

The Rev'd Mr. Adam Jarvis

at

Middletown

PAPERS OF BISHOP ABRAHAM JARVIS IN BOSTON, MASSACHUSETTS*

Abraham Jarvis, second bishop of Connecticut, was born May 5, 1739, at Norwalk, Conn. He graduated from Yale in 1761, and, in 1764, went to England for his ordination, the ceremony being performed by the Right Reverend Charles Lytton, Bishop of Carlisle. His notes, April 2—June 10, 1764, record a walking trip from London to Windsor, and describe Windsor Castle and its attractive grounds filled with rare flowers and shrubs. Upon his return from England he became rector of Christ Church, Middletown, Conn., his salary from 1764 to 1774 being paid in part by the Society for the Propagation of the Gospel in Foreign Parts. He was bishop of Connecticut from 1797 until his death, May 3, 1813.

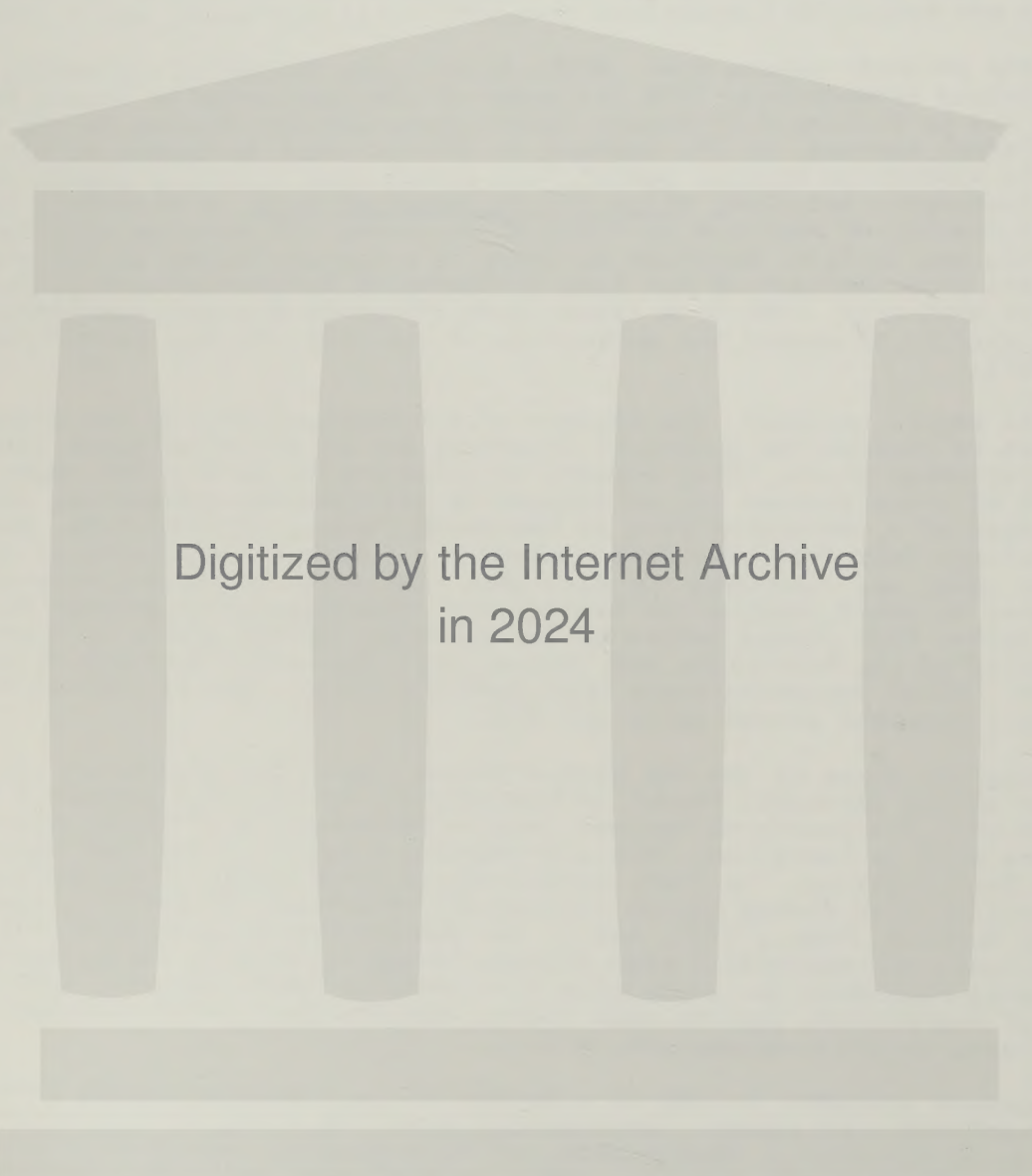
Among his personal papers are: Bills from Elisha Fairchild and Ashbel Johnson for various commodities, 1772-86; power of attorney given to Thomas Lawrence, 1803, and one to William H. Robinson, 1807; three letters written to him by the Reverend Samuel Andrews, of St. Andrews, N. B., in which he speaks of his parish as being "a wilderness without roads", and states that he cannot supply Jarvis with the newspapers entitled, Whigs for the American Whig, as they were lost during the evacuation of New York in 1783; he expresses his surprise that Jarvis has sent his son to Yale, inasmuch as there is a Church Academy in the state, 1804; orders from the city of New York to Frederick Gardner concerning Jarvis's property in that city, 1805-6; a letter from Tillotson Bronson, expresses regret for his inability to attend the ordination of the bishop's son, Samuel Farmar Jarvis, 1811.

Pastoral papers contain: The minutes of a convention held by the clergy of Connecticut to discuss the political situation and to decide on their line of conduct, September 20-21, 1774; minutes of a convention held at Waterbury, Conn., with names of those present and an account of the business transacted, June 4, 1776; minutes of a convention held at New Haven, Conn., July 23, 1776, showing that the clergy felt that rebellion against the King was a violation of their ordination vows, and recording the fact that they voted to suspend worship in the churches to avoid reading the Liturgy with its omission of prayers for the King. A letter from Jarvis refers to the condition of the church in America at the beginning of the Revolution and rejects the proposed alterations in the Liturgy, 1776. Other documents state that Jarvis's church, Christ Church, Middletown, Conn., remained closed until ca. 1781.

Following the close of the war Jarvis became one of the leaders in the reorganization of the Episcopal Church in Connecticut, a step made necessary by the separation from the Church of England, and on September 15, 1789, a special convention was held in Sheffield, Conn., concerning a union of all Episcopal churches in the United States. In 1797, Jarvis was elected bishop of Connecticut. The official writings of Bishop Jarvis consist of: Addresses to the Episcopal Convention at Norwalk, Conn., 1797, and to the conventions of 1799, and 1801; voluminous official correspondence with Bishops Claggett, Hobart, Moore, White, and other persons regarding the deposition of a minister [Ammi Rogers], 1803-12; a sentence of degradation imposed upon Deacon Ezra Bradley, 1804; a summary of his work delivered before a convention, n.d.

Other papers include: A copy of a letter to the Bishop of London from Jarvis, Richard Mansfield, and others, recommending Henry Van Dyck for holy orders, 1779; a letter to Jarvis from J. Abercrombie, of Philadelphia, asking for a list of names of the clergy in the diocese, 1798; letters with character references for ordination of candidates, written to Jarvis from churches in Granby and Simsbury, Conn., from the standing committees of the dioceses of Connecticut and Boston, from the Right Reverend Thomas John Claggett, of Maryland, and several others; one from the Reverend Truman Marsh, which asks for a transfer to another church, 1798-1809; a letter from the standing committee of Connecticut relates to the disputed election of Dr. Ogden to the Episcopate of New Jersey, 1800; letters on various church matters from Danbury, Reading, and Ridgefield, Conn., 1801-7; a notice from Gov. Jonathan Trumbull, of Connecticut, appointing a Fast Day on

* From A Description of the Manuscript Collections in the Massachusetts Diocesan Library, Boston (The Historical Records Survey), February, 1939, pp. 21-23.



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Good Friday, March 15, 1802; a letter as to the place and time of the Nativity, from William Smith, 1802; a letter from Ashbel Baldwin, arranging a trip to New York, 1802; five letters from the Reverend Daniel Barber, Claremont, N. H., concern a litigation over church lands in that state and a suit brought before the Federal circuit court, 1802-9; a letter from the Reverend Samuel Parker, Boston, asks Bishop Jarvis in the place of Bishop Bass who died suddenly, to ordain Galen Hicks, 1803; eight petitions for ordination, 1804-5; a document from the Reverend William Baldwin contains a list of questions regarding the Episcopate of New York, 1811; requests to supply ministers, from churches in Great Barrington, and Lenox, Mass.; a letter from Ashbel Baldwin regarding Baldwin's consecration, n.d.

Upon the death of Bishop Jarvis on May 3, 1813, his son, Samuel Farmar Jarvis, was appointed administrator of the estate, as shown by a notice from the Probate Court at New Haven, May 10, [1813].

Included in the Jarvis collection are the following papers of Samuel Farmar Jarvis: a certificate of membership in the American Antiquarian Society, 1815; a letter informing Jarvis of his appointment as professor of Biblical Learning at the General Theological Seminary, New York, 1818; four letters from William Tudor, Boston, with regard to a new church in Gardiner, Me., 1818-40; a letter from Jarvis to the committee of the General Theological Seminary, which gives his reasons for resigning from the chair of Biblical Learning to accept the assistant rectorship at Trinity Church, Boston, 1820. Personal letters on family and business matters are from John Slidell, and J. M. Going, 1821, H. Codman, 1822, W. Lee, 1824, H. Andrews, 1827, John Williams, 1839, Henry C. Chauncy, 1842 and 1843, George Patterson, 1849, and Peter Oliver, 1851. A letter to the Honorable John Harris, Hopkinton, N. H., from Jarvis concerns a permanent parish for the Reverend Mr. Sitgraves, 1824; a letter to Jarvis from Ann T. Humphreys, discusses J. Fenimore Cooper's new book, Leatherstocking, 1828; a letter from Jarvis to the Reverend Samuel M. Emory, Chatham, Conn., concerns an exchange of church services, 1837. There are 27 unbound sermons, 1821-46.

Printed material in the collection consists of: Four broadsides relating to conventions of the Protestant Episcopal Church, 1785, 1786, 1787, 1791; pastoral letters written by the Right Reverend Thomas John Claggett concerning the removal of Martin Luther Haynie from the ministry, 1807; and a document containing the sentence of degradation pronounced on the Reverend John Ireland, 1809.

THE EARLY USE OF THE SURPLICE IN CONNECTICUT

New Haven Conn: May 14. 1884

Dear Miss Merrill-

The surplice has been in common use in Connecticut for more than half a century, but not as now. It was worn to read the service and then the minister changed it for the Black gown to preach his sermon—frequently passing down the whole length of the Church to get to the robing or Vestry-room in the porch. In 1825 the annual Convention of the Diocese which met at Hartford, adopted a resolution "That it be recommended to the Wardens and Vestry of the several parishes in this Diocese, to provide a suitable gown for the use of the officiating Clergyman." This was the only vestment used both for reading prayers and preaching—in the smaller parishes where no surplices had been provided at the date of this resolution. The clergy formerly wore their gowns at the opening of each annual Convention and with the laity formed a procession from the house of the Rector to the Church, occasionally "attended by a band of music." This custom, known to me only in history, long since disappeared, and for twenty-five years the practice has been pretty uniform throughout the Diocese for clergymen to read and preach in the surplices, putting on the gown only at funerals.

I have always understood that the trouble at Litchfield arose mainly from the prejudices of one family, and that on a certain occasion a surplice which had been provided for the Rector strangely disappeared from the Vestry-room and could not afterwards be found. I am not aware that the Parish took any action on the subject—but may have done so for the purpose of saving a new Rector from embarrassment.

Yours truly,

E. E. Beardsley.

[From Eben Edwards Beardsley to Miss Ellen Merrill, Box 245, Norwalk, Conn.]

THE EARLIEST SERVICES OF THE CHURCH OF ENGLAND

THE REV. GEORGE MUIRSON, 1705-1708

THE REV. JOHN SHARPE, 1710

LORD CORNBURY TO THE SECRETARY.

New York Oct 6th 1704

Sir

I trouble you with these few lines to acknowledge the receipt of the printed acc^t of the Propagⁿ of the Gospel in for^a Parts, and I must acquaint you that there are some mistakes, in that page for example it is said "Long Island belonging to New England whereas in truth Long Island belongs to New York & it is said Rhode Island belonging to New York,—whereas Rhode Island is a charter government of itself. I must further acquaint you that there is no Ch^h building nor built at Shrewsbury nor Delaware Falls. We have a Chh at Burlington & I hope next Spring we shall have one at Salem—another at Middletown in Monmouth County & another at Elizabeth Town.

I do not trouble you with so large an account now as I would have done & as I will do for the future because the Bearer hereof M^r Muirson is able to give very good acct of all matters here. he was sent over to be Schoolmaster at Albany but there being no allowance yet settled for a schoolm^r there & there being 50^f a year settled here by Act of Assembly for a schoolm^r in this City I stopped him here for some time and the rather because when he arrived here there were several youths going to be sent to Boston wh^{ch} I thought it would be better to prevent by stopping Mr Muirson here. he is now going to England in hopes of being admitted into Holy Orders. I should be glad that he might be dispatched hither early in the Spring

I am Sir your very humble Serv^t

CORNBURY.

[General Convention, New York Manuscripts, I, p. 58.]

THE CHURCH IN CONNECTICUT

1705-1807

ILLUSTRATIVE DOCUMENTS

At the request of his brethren on the Commission on Parochial Archives, the compiler has been examining the manuscript sources of our history. In the manuscripts belonging to the General Convention, and elsewhere, he has found material of great value which has never been published. A selection from his transcripts is made in these pages.

June, 1906

JOSEPH HOOVER.

[Hartford, 1906]

REV^d MR. VESEY TO THE SECRETARY.

NEW YORK Oct 26th 1704

Dear Sir

* * * * *

Mr Geo Muirson a sober, ingenious youth designs God willing to receive Holy Orders and is recommended by my L^d Cornbury & the Rever^d Clergy convened at N York candidate for the office of catechist in this City. Only here being a great number of youths and of Indian and negro Slaves who need Instruction, hoping that the Soc^y will take it into their pious consideration and allow him 50£ per ann. And for his farther encouragement to assist him in all offices (being of an inferior constitution) do promise to allow him £50 per ann out of my small income which is 160£ p^r Ann of this Money.

* * * * *

Your sincere friend & Servant in Christ

WILL^m VESEY.

[New York Manuscripts, I, pp. 56, 57.]

NEW YORK RYE Nov 21 1705

Much honored Sr

* * * *

I have lately been in y^e Government of Connecticut where I observe some people well affected to y^e Church. for those that are new come to my parish on Sabbath days so that I am assured an Itinerant Missionary might do great service in that Province. Some of their Ministers have privately told me that had we a Bishop among us they would conform & receive Holy Orders from w^{ch} as well as on all y^e Continent y^e necessity of a Bishop will plainly appear

Yours &c &c

GEO MUIRSON

[New York Manuscripts, I, pp. 81-82.]

INHABITANTS OF STRATFORD IN CONNECTICUT COLONY
TO COLONEL NICHOLSON.

STRATFORD Oct 26th 1706

Honored Sir,

Your life and happy return to these parts is a ground of universal joy to all the American part of the English Empire, the good designs you have now under management by how much more universal and so valuable in their fruits than any the great and heretofore do so much the more oblige us all to congratulate your happy arrival. We poor distressed Churchmen of Stratford therefore moved with the sense of our duty as interested in the common benefit of intermingling ourselves in the public joy give thanks to Almighty God who has inspired you with those great and good designs preserved you hitherto in your proceedings. In the next place give thanks to yourself who under her gracious Majesty never to be forgotten have undertaken this dangerous fatigue and shall ever join our prayer with the common prayer of multitudes whose father you have been by merit that God Almighty would crown as this so all your generous undertakings with good success. Great Sir, we have heard of your generous offer for Mr. Muirson's first years labour in the Ministry among us had it pleased God to continue him, & rejoice that we have this opportunity to give our hearty thanks for your benevolence to us therein; that, to your other Acts is nothing yet besides the obligation it lays upon us it adds a real lustre to your name and truly magnifies the character of your beneficence Had this been done to the Captives you redeemed, the Provinces you have governed, the army you counsel, were it the utmost of your generous contributions to the welfare of the English in Europe, Africa and America were nothing; but when you like the Sun move in these superior Orbs with proportionable influences to them yet not be confined to them but shine and enlighten us in the shady valleys of Obscurity, this makes you to be truly magnus in minimis

We lament to this day our loss in the death of the pious Mr Muirson, hope that Honorable Society will remember us anew. shall beg your intercessions as God gives opportunity in the meantime shall be heartily glad to see you in Stratford if your

Baptism. I am told that in a Town called Newhaven within 14 miles of Stratford there are near 1000 unbaptized, now if it be a good work and a great service to God and his Church to bring the Indians to the knowledge of our holy faith, and to happiness, benefit and blessing of partaking of Baptism and the Lord's Table it must be equal if not a greater service to make those of our own blood and nations partakers of those great blessings, and as such who stop and hedge up the way to God's altar will undoubtedly have a great deal to answer for, so I am firmly of opinion that those who are entrusted with funds given by pious and good people for propagating the Gospel, can't better answer the end and intent of the Donors than to open the way to God's Holy Ordinances by doing what lies in their power that sober and well meaning people may not want the opportunity of receiving the same

Worthy Sir,

Yours &c

Caleb Heathcote

[General Convention, New York Manuscripts, I, pp. 204-205.]

occasions lead this way, that we may express the cordial love and humble service of.— Honored Sir

Yours &c

TIM TITHARTON } DAN SHELTON
RIC. BLACKLATH } ARCH DUNCQZ

[Manuscripts in General—unpagd.]

NOTE.—The date should be 26th May, 1709, for Mr. Muirson died in October 1708.

The proper names of the signers are

Timothy Titharton Daniel Shelton
Richard Blacklath Archibald Dunlap.

COL^L HEATHCOTE TO THE SECRETARY (Extract).

MANOR OF SCARSDALE

25th January 170⁹/₁₀

Worthy Sir,

The poor people of Stratford have ever since Mr Muirson's death kept sending me abundance of melancholy Letters filled with sad stories of their misfortunes and complaints of their great wants in having the comfort of God's ordinances administered to them and most of the missionaries (there being none at Rye) living at too great a distance, and not being able to undertake the journey, we got leave of the Lt Governor to spare the Chaplain Mr Sharp whom I accompanied into Connecticut, to the unspeakable comfort and satisfaction of the members of the Church of England in that Colony who remain very constant and steady notwithstanding that the warm Independents have by Imprisonment and many other severities endeavoured to suppress them. I hope the Society will be pleased to take their unhappy circumstances into consideration for nothing could be done more truly to propagate the Gospel than by sending a missionary into that Colony where to the great scandal of the Christian Religion as well as to the danger of men's souls, the Ordinances of God are so strangely neglected and contemned In some of their Towns amongst 100 sober people, not ten will be admitted to the Sacrament, and vast numbers are denied

Letters of Colonel Heathcote and the Rev. Mr. Muirson concerning services held in Connecticut will be found in *Connecticut Church Documents, New York*, 1863, pp. 8-12, 17-31, 35, 36; Dr. Robert Bolton's *History of the Protestant Episcopal Church in Westchester County, New York*, 1855, pp. 151, 157-160, 165, 167, 173, 178.

FOR THE YEAR 1710

* * *

6 Epiphany Day Fryday I left York & went as far as New Rochelle on my way to Stratford where I was sent for by the members of the Church of England there to preach I had a fall from my horse but thank God was not hurt

* * * * *

12 set out from Coll. Heathcots w^t him wee lay at Maj^r Sellecks at Stratford that night

13 at Norwalk we lay at Beldens

14 To Fairfield wee were met by M^r Johnston M^r Dunlap & M^r Blacklath they went to Stratford that night.

15 I preached twice forenoon Psl 31 26 p m Rom 2-4¹

16 Dined at M^{rs} Edwards Choice of Vestry & Churchwardens

17 Dined at M^r Blacklaths

18 Dined at M^r Dunlaps it rained. . at night hee Mr. Dunlap and I rode to Fairfield & lay at M^r Lewes I was very wett

JANUARY 1710

19 I went to visit the Deputy Gov^r & Mr Web the Min^r of the place. I preached at M^r Lewis's & lay that night at M^r Sturges' a publick house Coll Heathcote Dunlap lies w^t Johnston

20 Coll Heathcote went away & wee came to Stratford back 21 stayed at home all day

22 I preached twice & gave notice of the Sacr^t Tex 1 Cor 15 8 v both parts

23 Visited M^r Pitman M^r Laborie & M^{rs} Edwards M^r Bridge received

24 snowed hard visited M^r Nisbet

25 M^r Bridge went forward to Rye I went to M^r Janes

26 to Longhill. preached Eph 5, 15-16 a congregation of 200 the greater part whereof had never heard the Common Prayer

27 Baptised Isaac Styles the first Man Child born in the Colony of Connecticut a man of 80 years of age visited one

¹ Mr. Sharpe indicates the Sundays by = above and below the date.

Zachary a sick person, dined at L^t Johnson, and returned to Stratford

28 I staid at home at study I recovered my illness

29 I preached A M Math 6 & admired the Sacr^t to 25 communicants p m preached Luke 10 2 v Christened three Children

30 K.C. Martyr'd I preached Rom 13-1. v p m visited

31 I bought my horse darling set out at noon & preached at Stratford Math 11 34 I rode to Greens farms & lay at Simeon Cowles

FEBRUARY

i Came to Norwalk there met M^r Bridge wee came thence in company w^t the Deputy Gov^r & M^r Davenport to Stamford

FEBRUARY 1710

2 Candlemas to Snowfield's it rained very hard here M^r Dunlap overtook us Wee rode in the rain to Coll Heathcotes y^t night

[Manuscript Diary of the Rev John Sharpe, Chaplain to the Forces in the Fort of New York 1704-1717; now in the archives of the Historical Society of Pennsylvania. Philadelphia, Pennsylvania.]

Baptized in my voyage to Stratford, Jan^y 1710

Jan^y 15 Hannah the wife of James Dickson at Stratford adult.

19 Sarah the wife of George Wood at Fairfield ad.

26 at Long Hill Dorcas the grand daughter of Isaac Styles ad

Elias the son of Sam^l Davis, and Pheebe the daughter of Jonathan Gilbert Children.

27 Isaac Styles aged ab^t 80

29 at Stratford W^m son of W^m Smyth Joshua the son of John Morey & Elizabeth the daughter of Archibald Dunlap.

[Register of the Rev. John Sharpe in his Manuscript Diary.]

For an allusion to the services of Mr. Sharpe see An Account of the Sufferings of the Members of the Church of England at Stratford, *Connecticut Church Documents*, I, p. 42.

VOLUNTARY CONVENTIONS AND BENEFACTIONS TO SEVERAL PARISHES.

1762-1766.

ST GEORGE TALBOT TO THE SECRETARY.

NEW YORK Septemb^r 10-1762

Rev^d Sir

I received your favor of the 24th of Feb^y last in July. I congratulate your appointment to so Honorable a Post as Secretary to the Incorporated Society for the Propagation of the Gospel in Foreign parts; & employed upon the most pious & benevolent design, and Blessed be the Almighty who is the giver of every good & perfect who hath enabled me to be instrumental in furthering their pious designs. I have taken no small pains since they have done me the Honor to make me a member of their Honorable Board to acquaint myself with the Religious state of the people both in this Province & sundry Towns in the Western part of Connecticut Govern^t as well as this, deserving my notice and charity I have this summer given to Saint John Church at Stamford £100 more to be immediately laid out in finishing the Church, and silver plate for the Communion Service, I have also given £100 to the Church of Norwalk to purchase Land in the Society's name to add to that Glebe, the Deed to be recorded and sent over to the Venerable Society.

I have also given £200 to Trinity Church at Fairfield for the same use I have also given £100 to Derby for the same use, all in the Society's name. A more particular account I judge you may receive from the several missionaries that doth receive them— in October last I desired the Rev^d M^r Dibblee of Stamford who is indefatigable in his endeavours, to serve the Interest of true Religion and our Holy Church, whose services I find universally acceptable, and his life agreeable to his Public Character, to meet me at St. George's Church at North Castle, the second Sunday in Oct^r last, and was surprised both at the number and devout behaviour of the People, for the church, could not contain them, the particular service he

performed beyond doubt he will transmit to you, if he hath not done it. He accompanied me from thence to Bedford, Coompond, Peach Kills, Croton, & returned by the White Plains. The state of Religion I truly found deplorable enough, for excepting Bedford, they were as sheep without a shepherd a prey to various sectaries & enthusiastic lay teachers, there are many well wishers and professors of the Church among them which doth not hear the Liturgy in several years. The worthy Mr Wetmore hath made the same Tour with me. Nay larger even to Fish Kills (there I offered them £1,000 to purchase a Glebe and a House & he agreed for the same if they would have done their part, & subscribe £40 per annum to administer support, since they have had the concurrence of Society in their favour, but zeal is too cold there) I think it would be happy if an Itinerant Missionary could be fixed at North Castle, for when even the vacancy at Rye shall be supplied as the Rev^d Mr. Punderson when I was at Darby in June last, said that if he had a call to Rye he would gladly accept it (with the liberty of the venerable society) As I now know that he is called & hath accepted it, The Rev^d Mr. Lamson preached the Convention Sermon to the great satisfaction not only of the Brethren but myself, and I think they are all a sett of worthy Pious Sober Clergymen, and are usefully employed in their several missions. I have proposed to Mr Dibblee to take another Tour to the former places and to visit some others who hath requested the favour of me, for the which the Rev^d Messrs Lamson & Leaming hath also consented to take a tour with me. for I cannot be easy to see such numbers of People live without God in the world, for where there is no regard to Sunday, to the Public Worship of Almighty God, there is scarce any sense of Religion among a People & their moral state is soon as deplorable as their Religious, after which a more particular account of these places, their number, their particular professions, distances each place from the other and from any Clergymen in Holy Orders of our Church, I shall lay before the Venerable Board together with my humble Opinion what ought in Charity, to be done for the support of their spiritual wants. My mite yearly whilst Life by the Blessing of the Almighty, shall be always moving.

[Manuscripts of the General Convention, New York, II, pp. 308-311.]

ST GEO TALBOT TO THE SECRETARY.

BARN ISLAND July 1, 1763.

Rev^d Sir,

Agreeable to my last intimation and from a zeal to promote the interest of pure and undefiled Religion, I have again taken another journey into Connecticut Colony, and attended Convention at Ripton, about 73 miles distance. The Rev^d Dr Johnson being requested to preach delivered an excellent pathetical spirited sermon, adapted to the occasion and acceptable to the clergy, (and all who had the pleasure to hear him) pressing them to the utmost Fidelity and Diligence in doing the Duties of their respective Cures. Twelve missionaries were present, who appear to be an ornament to their ecclesiastical profession and very usefully employed, having had the opportunity to acquaint myself with the state of most of their respective Missions. 4 or 5 promising young Gentlemen candidates for Holy Orders were present, Mr Kneeland, Reader of Divine Service and Sermons among the destitute people at Huntington on Long Island in the Province of New York, Mr. Hubbard of Guilford, and Mr. Jervis of Middletown in Connecticut. I have judged Guilford worthy and a proper object of my Charitable notice and have engaged to bestow £200 New York currency on that Church for their further encouragement, conditionally that the Venerable Board is pleased to appoint them a Missionary & which favour they flatter themselves with hopes and expectations of the said money to be paid when they have a settled Mission to purchase Glebe Lands and made over to the Society for the use of their Missionary for the time being &c.

I have found at Stamford already the good fruit and effect of my Charitable Encouragement of the Church there, in seeing their Church decently finished and their number increasing, which excites envy and jealousy of their dissenting neighbors who are in general alarmed at the increasing, & flourishing state of our Holy Church wherever it is propagated. A late malcontent at Stamford hath endeavoured to disturb the Peace and unity of that Church and very ill used their worthy Minister who hath sacrificed his family interests to serve them, but he hath lost his influence & in revenge forsaken the Church, but the Wardens and Vestry assure me that neither his Minister

nor Bretheren have given any Ground of Offence. I have ordered the Church of Stamford, to lay out £300 in Glebe Land that lieth very convenient in the Town with a good house thereon, which is now offered on sale, for M^r Dibble's successors to be made over to the Society as formerly mentioned, for the use of their Missionary for the time being after the decease of myself and housekeeper, the present rent to be employed in paying me my Interest as reserved when first bestowed. On my return from Connecticut, I desired Mr Dibblee to accompany me to Salem where he preached the first Sunday in Trinity, to a large congregation, notwithstanding it was a very rainy day, too many to be well accommodated in a private House, and gave the Communion to about 30 persons who behaved very devoutly, there they have built & have almost covered a Church, this is in the Province of New York, which People M^r Dibblee hath taken the principal care of for several years. This Church at Salem is about 4 miles from Ridgbury, to the West, and 17 miles from Ridgfield where they have raised a Church about 45 feet by 30, and are now covering it. Ridgfield is about 25 miles from Norwalk and in Mr Leaming's Mission. there they have a church already Built and in a good way of finishing. Ridgbury is newly made a Parish out of Danbury and Ridgfield, and if they may be made so happy as to be made a mission (they lay very contiguous to be united together and as Ridgbury is most convenient for their minister to reside at and to serve those Churches—I have for their encouragement engaged to give them £150 New York currency (for the benefit of a Minister) to purchase a Glebe to serve those Churches. I think a Missionary is much wanted among them. they have by advice engaged a modest worthy young man to read services, viz Mr Clark, whom they and I wish that it might be the attention of the Government to make provision for the regular establishment of the Doctrine Disciplin and Worship of our Holy Church in the Colonies for rectifying their religious mistakes, and securing their Fidelity, which I think is previously necessary to the propagating of the Gospel amongst the Heathen, and to render that successful. M^r Beach tells me, that as thro age and Bodily infirmities, he is obliged to remove his family to Newtown, where the greatest Burden of Duty lie, as soon as the inconveniences which he is thereby put to is

removed, he shall be willing to resign half his salary from the Society to provide for Reading, Danbury &c.

And as the Church increases in other missions I hope there may be an Increase of Missionaries without any increase of charge to the Board, and am frankly of the opinion that with the advantage of my Benefactions, the Church of Rye may be able with the salary the Government hath settled to maintain their Minister if the present salary from the Society of £50 be withdrawn which was partly agreed to by the late worthy Mr Wetmore whom the Parishioners treated according to his merit, (the people are wealthy & have taken very irregular steps since the death of that worthy missionary.)

At North Castle about 18 miles from Rye there is great want of a Missionary. the Church there is within 5 miles of Bedford & about 7 or 8 miles off Crompond there is a great many families of our holy Church which hath applied to me, & if New Rochel was joined to East and West Chester, I am humbly of opinion that Church might well be supplied, as it is not 4 miles from Church to Church. The French protestants understand English very well. And it is also my humble opinion that Col. Frederick Philip's Estate is able to build several Churches and to settle 200 acres of Land to every one of them, & that he and his Tenants are able to maintain ministers without any assistance from the Venerable Board, &c

And it is thought by Dr Johnson & myself and many others that the two Catechists one in New York, the other in Philadelphia to the Negroes might well be supported on some other footing in those two opulent cities, both are able to support them and free schools, but whilst they can have it gratis they chuse it. As the Venerable Board hath refused to establish a mission at Flushing (I informed Mr. Treadwell before he went over for Orders) I have withheld my designed benefaction to that place until the pleasure of the Society be further known, as that mission is well supported as long as they continue united with Jamaica it being only 4 miles from Church to Church. I only add that Mr Beach hath told me that his parishioners are wealthy and can maintain a minister without the Society's bounty should it be withheld. (Norwalk is a rich Town and very large.) I am under an embarrass^t to know how I shall secure to my heirs the Venerable Society my lands

at my decease, since if then sold they cannot receive the money arising from the sale, I do not understand whether that clause in the abstract extendeth to America, I shall be glad to be informed to that &c. I am willing to secure it whilst I am living if I cannot at my death. The place where I dwell is a very valuable & pleasant situation, few or none exceeds it. It being seven miles from the City by Land or by Water, I have been offered £3000 for it, prompt pay^t, and to enjoy it as long as I should live, only the purchaser would reserve a room in the House in Summer &c. Whilst it shall please the Almighty to prolong my days, I shall make it my study and endeavour to promote his Glory and the well being of his Church in concurrence with the pious design of the Venerable board to whom I present my most dutiful regards and with an humble compliment to yourself, I subscribe rev^d Sir

Your very humble Servant

ST GEO TALBOT.

[Manuscripts of the General Convention, New York, II, pp. 315-322.]

MR AUCHMUTY TO THE SECRETARY (Ext.)

N. YORK Oct. 24, 1760

* * * * *

I am but just returned from a visit to the Clergy in Connecticut; who held a voluntary Convention at Stratford last week. At their earnest request I preached the Convention sermon; & informed myself of the true state of the Church in that Government. I shall in some future letter take the liberty to mention some few of the hardships the established Church of the nation there, labors under among a perverse & obstinate malicious set of people.

[Manuscripts of the General Convention, New York, II, pp. 410.]

For a notice and list of the voluntary Conventions see *Records of Convocation*, New Haven 1904, pp. 5-10, 30.

LETTERS OF THE REV. DANIEL FOGG, OF POMFRET,
CONNECTICUT, TO THE REV. SAMUEL PARKER,
OF BOSTON, MASSACHUSETTS.

1783—1784.

Dear Sir,

I did not receive yours of the 12th until 29th of June. I began to think it had fallen into the hands of some villain. Therefore wrote a line to Mr Saltonstall, desiring him not to pay the money unless the order was presented by me. In answer to this Mr S wrote me it was not in his power to answer the order at present, but says he desired his Friend Mr Wheelwright to draw upon him for thirty pounds if it was convenient, which, he would exert himself to pay, but the sum Mr W. has drawn for will much distress him to pay at this time.—indeed he says it is impossible. I wrote him that I would wait a month or two, if he thought he could pay me in that time.

I am very sorry I was gone before you got to Mr Malbone's but there had been so much foul weather the latter part of the week before, that I did not expect to have the pleasure of your Company. & when I was in Boston you told me you would write me word if you concluded to go: these circumstances I hope may be some excuse for my want of Politeness, especially with a Person of your Benevolence. & I dare say the pleasure you would have taken in the journey would not have been very great, as it was very warm, neither would it have been much increased at our arrival at Br Viets Palace, for it is situate between two horrid mountains & not much larger than your Stable. There was ten clergymen met. The Connecticut Clergy have done already everything in their power in the matter you were anxious about, would write you the particulars, if I knew of any safe opportunity of sending this letter, but as I do not I must defer it till I do

best compliments to M^{rs} P.

conclude most sincere Friend & Brother

D. Fogg:

Pomfret, July 2^d 83
Rev^d M^r Parker

POMFRET 14th July '83

Dear Sir,

I wrote you a few lines the 2d inst., by an uncertain conveyance in which I attempted to excuse myself by throwing the blame upon you, for not waiting for you, till the time you mentioned. I now plead guilty & beg your forgiveness. I likewise mentioned that the Connecticut Clergy had done all in their power respecting the matter you were anxious about; but they keep it a profound secret even from their most intimate Friends of the laity. The matter is this—after consulting the Clergy in New York, how to keep up the succession,— They unanimously agreed to send a Person to England to be consecrated Bishop for America, & pitched upon Dr Seabury as the most proper Person for this purpose, who sailed for England the beginning of last month, highly recommended by all the Clergy in New York & Connecticut, &c, & if he succeeds he is to come out as Missionary for New London or some other vacant Mission, & if they will not receive him in Connecticut or any other of the *States of America* He is to go to Nova Scotia. Sir Guy highly approves of the plan and has used all his influence in favor of it. The Clergy have even gone so far as to instruct Dr Seabury if none of the Regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a Nonjuring Bishop. Please to let me know by Mr. Grosvenor how you approve of the plan, and whether you have receive any late accounts from England.

From your affect Brother

D. FOGG.

P. S. Mr Evan Malbone a particular Friend of M^r G. Malbone would be very much obliged to you if it would not be too much trouble to if you would procure him one Quintal of Fish & send it with M^r Godfrey Malbones This would likewise oblige you

Most affect Friend

D. F.

superscribed: Rev^d Samuel Parker
Boston.
Favored by Mr. Grosvenor

Dear Sir

Your letter of 17th ult I received soon after date, but that of 9th came to hand last evening. I have just returned home from New London & have settled the affair with Mr Saltonstall to my satisfaction & have inclosed your receipt, & assure you, kind Sir, that I have a most grateful sense of the very great attention you have paid to my small affairs, & sincerely wish that it may ever be in my power to make an adequate return. Mr. Malbone is very much obliged to you for the trouble you have given yourself about the Fish & particularly desired me to make his compliments acceptable in which he is joined by his Lady & Niece.

I am very glad that the conduct of the Connecticut Clergy meets with your approbation in the main. Dr Seabury's being a refugee was an objection which I made, but was answered they could not fix upon any other Person who they thought was so likely to succeed as he was & should he succeed & not be permitted to reside in any of the United States it would be an easy matter for any other gentleman, who was not obnoxious to the *powers that be*, to be consecrated by him at Halifax. And as to the objection of not consulting the Clergy in the other States, the time would not allow of it, & there was nobody to consult in the State of New York, for there is not one Clergyman there, except Refugees, and they were consulted! and in the State of Connecticut there is fourteen resident Clergymen & in your State and New Hampshire, you know how many there is, & you know there is no compulsion in the matter & you will be left to act as you please, either to be subject to him or not. As to the matter of his support that must be an after consideration.

Your Affect Friend and Brother

D. Fogg

Pomfret 1st August 83

Dear Sir

I expected to have set out this week on a visit to my Friends in New Hampshire, but could not conveniently get a Horse, my own having been lame all Summer but shall set out next Monday (Deo volente)

I was at Norwich about ten days ago, & Mr Tyler informed me that the Connecticut Clergy who met at Commencement. did not propose to meet the Southern Clergy at New York, as they expect Dr. Seabury will succeed in the Business. he went to London for, & at his return it will be time enough to revise our Liturgy. They however wrote by Mr Marshall one of the Brethren giving reasons for their Conduct. Mr Tyler likewise told me there was intelligence that we poor Missionaries were to be continued during our lives, but it is probable you know more about the matter than I do, & as I expect to see you on my return from the Eastward I need say no more than beg you to make my best compl^t acceptable to M^{rs} P. & Miss Nancy, & that I remain

Your sincere Friend & Brother

D. Fogg

Pomfret Sept 28. 84

Rev Mr. Parker.

superscribed:

Rev^d Samuel Parker
Boston

Favored by
Mr Brinley.

[Bishop Parker Correspondence, General Convention Archives.]

Extracts from the first three letters were printed in Connecticut Church Documents II, pp. 212, 213. These have been frequently printed since in many volumes on the organization of the American Church; notably in Dr. Beardsley's *Life of Bishop Seabury*, pp. 103-105. They have never before been printed in full. A comparison with the printed extracts will show many slight differences of punctuation and orthography and some omissions.

THE CHURCHMAN'S MAGAZINE.

1805-1807.

N. YORK Ap. 10, 1806

Rev & D^r Sir

The enclosed communications are from a candidate for Orders at Elizabeth town N: Jersey, who tho' educated a Presbyterian has lately conformed to our Church. He is a young man of promising talent, & I trust his communications will be found worthy of respectful notice. You will allow me to expres^s my humble judgment strongly in favour of the last number of the Magazine. Its matter is I conceive instructive, varied & interesting. The piece entitled *A Serious Question*, is a specimen of that warm & evangelical piety which cannot fail to do good

In haste

Y^r sincere & affectionate f^d & brother

J. H HOBART

superscribed: Rev. Tillotson Bronson

[Correspondence of the Rev. Dr. Tillotson Bronson. In possession of the Rev. Wm. A Beardsley, New Haven, Conn.]

CHESHIRE 19th June 1807

Rev^d Sir

The Bishop and Clergy of Connecticut at their late meeting in Watertown, received your letter respecting the Magazine which they took into consideration, and appointed us a Committee to confer with the Printers and give you an answer. The business was afterward taken up in the Convention of Clergy and Laity, who passed a resolution expressive of their reluctance to part with the Magazine, and added one member to the Committee from that body. Thus appointed and authorized we proceed to the execution of our trust. Having organized the Churchmans Magazine in this State and by our exertions brought it to that state of maturity which it has attained you will readily see we must be reluctant to resign it up to the care of others, however able and willing they may be.—After remunerating the Pub-

lishers for their expenses in the early progress of the work, it was intended to apply the surplus profits to the creation of a fund for some pious purposes; and we had began to entertain hope of seeing this business realised.— It therefore cannot be supposed that we should readily make a sacrifice of these hopes.

But if all these motives were out of the way, there is yet another of more weight. The Printers undertook the work and risked their property under the sanction of our patronage. Our sacred honour and faith are therefore pledged to them, and must not be forfeited without an effort in their favour. You suggest the idea of general good in favour of a removal. We do not think ourselves behind in a readiness to sacrifice to general good; but are not willing to sacrifice more than our share; and hence must insist on terms if ever we are brought to consent to a removal. We are however sensible with you, that to attempt two publications of the kind would be hazardous both.— And however we may conceive ourselves to have the best right from being in possession of the ground; yet we have no hesitation to admit that in many respects your situation in the centre of communication is preferable to ours; and therefore however desirous we may be of retaining under our own immediate patronage a work which originated with us, yet for the general good we are authorised so consent to its removal, provided such terms can be made with the Printers as may satisfy them.— On this point we think proper to wait for specific propositions from you.

Thus have we with the utmost sincerity stated our minds to you, and we doubt not but that in the course of the negotiation we shall meet with the like sincerity from you

TILLOTSON BRONSON	}	Committee of
PHILO SHELTON		Convocation
BURRAGE BEACH		
		Com ^{te} of Convention

superscribed:

Rev^d John H. Hobart, D. D.

No 16 Greenwich Street
New York

Postmarked: Bridgeport June 25

[Correspondence of Bishop Hobart, Archives of the General Convention.]

MEMBERS

OF THE

Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA.

[2]

should not be adapted to the purpose, then on such other Sunday as the Minister and Vestry or Trustees of the congregation shall appoint, for the purpose of collecting money, in order to carry into effect this charitable design.

2. That the money, so collected, be entered in a record to be kept by the Vestries or Trustees of each congregation; and, by the Minister and Church Wardens or Trustees, be delivered to a Treasurer appointed by each State Convention, and, by him, transmitted to a Treasurer, who shall be appointed as herein after directed.

3. That such Missionaries as may be employed by this Church, be authorized to make collections of money, from such congregations on the frontiers as may contribute; and render an accurate account to the Bishop of this church in the state of Pennsylvania, and the standing committee to be appointed by this Convention, of the sums thus collected.

4. That the Bishop of this Church in Pennsylvania, and the said standing committee, frame an address to the members of this Church, recommending this charitable design to their particular attention; which address shall be read by every Minister, on the day appointed for the collection.

5. That the Bishop of this Church in Pennsylvania, and the said standing committee, have authority to appoint a Secretary and a Treasurer; the first to carry on the correspondence, and the other to keep the accounts, and the monies of the Institution.

6. That

BRETHREN.

WHEREAS, at a Convention of the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States of America, held in the city of New-York, from Tuesday, September 11th, to Wednesday, September 19th, 1792, the following Act for the support of Missionaries, to preach the Gospel on the frontiers of the United States, was passed, viz.

An ACT of the General Convention, for supporting Missionaries to preach the Gospel on the Frontiers of the United States.

1. RESOLVED, That it be recommended to the Ministers of this Church, to preach a sermon in each of the Churches under their care, on the first Sunday of September in every year; and if that day should

6. That when it shall appear to the Bishop of this Church in Pennsylvania, and the standing committee to be appointed as aforesaid, that sufficient funds have been provided for the above purpose, they shall then employ such Missionaries, allow such salaries, and make such arrangements, as to them shall seem best; reporting regularly their proceedings to each General Convention.

AND WHEREAS the Bishop of this Church in Pennsylvania, together with the other subscribers, as a committee, were appointed for carrying into effect the said Act.

WHEREFORE, under the said appointment, we address you on the important subject committed to us.

In the state of the Congregations of our communion a few years ago, when, by a separation from the former center of their ecclesiastical union, they had become unconnected with one another, the first objects which engaged the Conventions, successively held, were—the re-uniting of the component parts of the body—the obtaining of the Episcopacy—and the reviewing of the Liturgy;—objects of so great magnitude and difficulty, that the measures the most proper to be pursued could not be ascertained, without frequent deliberation, nor determined on without much time and pains; although now happily carried into effect, with every appearance of stability, and, it is hoped, to general satisfaction and edification.

Our

Our Church being thus organized, on those principles of doctrine, discipline and worship, which we had inherited from the Church of England, and which had been handed down to us, through her, from the Apostles and the early Fathers of the whole Christian Church, it must be seen, that the principal object to be promoted by all, in their respective stations, is the effect of so good a system, in an evangelical profession of Religion, and in holiness of heart and life; an effect which may be looked for, wherever provision has been made for the stated preaching of the word, and the administration of the Sacraments.

There are, however, many places, in which no such provision can be made by those who are to be benefited by it; owing to the difficulties attendant on the first settlement of a country, and to the circumstances of the settlers, which, in general, are barely competent to their subsistence. Of persons thus situated, there are very many, on the extensive frontier of the United States, who, having been educated in the faith and the worship of our Church, wish to have the benefits of its ministry; but who are too few, in their respective neighbourhoods, to provide for it among themselves; or indeed to expect it at all, unless on the itinerant plan now proposed; and that to be principally supported by their richer brethren, who are also more advantageously situated for a combined effort.

Under these circumstances, the Convention have thought it a duty, involved in the trust committed to them by the Great Head of the Church, to direct

rect their attention to a people, whose circumstances so strongly claim it; and to call on the pious and liberal members of their communion, to aid them in the undertaking which these sentiments have suggested.

It has ever been held a duty, incumbent on every branch of the Christian Church, not to neglect, as far as opportunity shall offer, the publishing of the glad tidings of salvation, even to heathen nations. Accordingly, it cannot but be the desire of every member of our Communion, that something may be attempted by us, in due time, for assisting in every laudable endeavour for the conversion of our Indian neighbours, notwithstanding former disappointments and discouragements: And it is the sincere wish and prayer of those who now address you, that the day may be not far distant, when Providence shall open the door, and we shall avail ourselves of the opportunity, for so good a work. But if this be a duty, how much more so is the extending of aid to those, who are of one Faith and one Baptism with ourselves; but who, from unavoidable causes, are without those means of public worship, which the Divine Author of our religion has accommodated to the wants and weaknesses of human nature; and which he saw to be, on those accounts, necessary for upholding the profession of his name.

The promise of Christ, to be with his Church to the end of the world, will never fail; and yet particular branches of the Universal Church may either flourish or decline, in proportion to their continuing in a pure profession and suitable practice on the one hand,

hand; and to their falling into error, or indifference and unholy living, on the other. However prosperous, therefore, the beginning of our Church in this new world, she will have little reason to look up for a continuance of the Divine Blessing, if, when she contemplates so many members of her communion "scattered abroad, as sheep having no shepherd," she does not use her diligence to bring them within Christ's Fold, and to secure to them a stated administration of the ordinances of his religion.

Such was the care, in times past, of the Bishops, and of the most eminent of the Clergy, and of the Laity of the Church of England, for the fellow members of their communion, when struggling with the difficulties of settlement in the then infant Colonies, now the Independent States of our confederated Republic. The very existence of our Church, in some of these States, must be ascribed, under the blessing of God, to the aids, to which we here look back with gratitude: The degree of her prosperity, in every one of them, must have been owing, more or less, to the same cause: And therefore the example is what we ought, in reason, to imitate; so as to consider our brethren on the frontiers as not to be deserted because they are distant, but, from their remote situation, as the especial objects of our concern.

In accomplishing that labour of Love, which has been projected by the Convention, we shall be doing what may be expected of us, not only as Christians, but as good citizens of a land of liberty and law; the best security for these being moral principles

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ples and habits; which can only be derived from the influence of religion on the minds of the people. For however it may be contended by some, that the sense of religion is unconnected with the duties of civil life, we owe it to God, and to our country, to guard the members of our Church against that licentious principle; and, accordingly, to endeavour the extension of Christian knowledge, as well with a view to temporal peace and prosperity, as for the securing of the immortal happiness of a better life.

Under the impression of these sentiments, we hope for the concurrence of all the members of our Church in the undertaking now proposed to them: And intending, with the Divine Aid, to exert our best abilities for a faithful administration of the trust reposed in us by the Convention, we subscribe ourselves,

Your affectionate Brethren,

WILLIAM WHITE, D. D. *Bishop of the Protestant
Episcopal Church in the Commonwealth of Pennsylvania.*

WILLIAM SMITH, D. D.

SAMUEL MAGAW, D. D.

JOHN ANDREWS, D. D.

ROBERT BLACKWELL, D. D.

SAMUEL POWELL,

JOHN WOOD,

*The Committee
appointed by the
Convention.*

*Circular of Bp
White & Co. to
Gen Conventions
relative to our
provisions for the
support of
Mission
pp 9 & 10*

APRIL 22, 1793.

BOSTON, March, 1791.

A *PLAN of an Ecclesiastical Constitution for the future government of the Episcopal Church in this Commonwealth and the adjacent States, proposed by a Convention holden at Salem in the month of October last, was transmitted to you for consideration several months since, and it was with great concern that the Convention which met at Boston on the 25th of January last found themselves without the knowledge of your sentiments thereon. WE now, in pursuance of their instructions, herewith forward a Copy of the Resolutions passed at said Convention, and also of the Alterations made in the Liturgy and set forth by a general Convention of the Episcopal Church holden at Philadelphia in October 1789. And we now do in the name and behalf of this State Convention solicit your immediate and candid attention to the same.*

THE present period presents a crisis in the Protestant American Episcopal Church. The general Constitution, as well as the Liturgy, has been adopted by all the other States, and it now remains for the Members of our Church in this State and New-Hampshire to determine whether they will exhibit themselves as Dissentient, or unite in a general Government of the Church throughout the United States, adopted after great Consideration, by acceding to the few judicious alterations, and joining in one common Liturgy and uniform Mode of Government. We flatter ourselves that they will both meet your approbation, and that you will ratify them, as being most expedient at this juncture, and as promotive of that Union which is so necessary to advance the peace, prosperity and security of our Communion.

SHOULD you acquiesce in these Principles, we are to request that you would communicate your Sentiments to the Committee of Convention appointed the 26th of January last, and on agreeing to confirm this System of Ecclesiastical Government, we have further to desire, that you would depute one or more of your members to attend as your Representatives at the annual Convention to be holden at Boston in May next.

WITTH the sincerest wishes for your happiness in the present, and a better world,

We are,

Gentlemen,

Your affectionate Brethren, and most faithful humble Servants;

WHEREAS a certain Congregation in Boston, calling themselves the first EPISCOPAL Church in said town, have, in an irregular and unconstitutional manner, introduced a Liturgy essentially differing from any used in the Episcopal Churches in this Commonwealth, and in the United States, not to mention the protestant Episcopal Church in general; and have also assumed to themselves a power, unprecedented in said Church, of separating to the work of the Ministry, Mr. James Freeman, who has for some time past been their Reader, and of themselves have authorized, or pretendedly authorized him, to administer the Sacraments of Baptism and the Lord's Supper; and at the same time, most inconsistently and absurdly take to themselves the name and style of an Episcopal Church.

WE the Ministers of the protestant Episcopal Church, whose names are, underwritten, do hereby declare the proceedings of said Congregation, usually meeting at the Stone Chapel in Boston, to be irregular, unconstitutional, diametrically opposite to every principle adopted in any Episcopal Church; subversive of all order and regularity, and pregnant with Consequences fatal to the Interests of Religion. And we do hereby, and in this public manner, protest against the aforesaid Proceedings, to the end that all those of our Communion, wherever dispersed, may be cautioned against receiving said Reader or Preacher (Mr. James Freeman) as a Clergyman of our Church, or holding any Communion with him as such, and may be induced to look upon his Congregation in the light, in which it ought to be looked upon, by all true Episcopalians.

Edward Bass, of St. Paul's Church, Newbury-Port.

Nathanael Fisher, St. Peter's Church, Salem.

Samuel Parker, Trinity Church, Boston.

Thomas Fitch Oliver, St. Michael's Church, Marblehead.

William Montague, Christ's Church, Boston.

John C. Ogden, Queen's Chapel, Portsmouth, N. Hampshire.

December 1787.

AT a Convention of the Clergy and Delegates of the Episcopal Churches in the Commonwealth of *Massachusetts*, and States of *New-Hampshire* and *Rhode-Island*, held at *Boston*, July 20, 1786, by several Adjournments from September 8, 1785.

RETURNS having been received from most of the Episcopal Congregations in these States, to whom the Alterations and Amendments in the Liturgy and Offices of the Church agreed upon by this Convention, at their Meeting September 7th and 8th, 1785, were transmitted, it appeared that said proposed Alterations were universally approved of (one Church only excepted) and the Question was then moved, Whether this Convention will recommend to the several Churches in these States to adopt any further Alterations in the Book of Common Prayer, than those recommended by this Convention at their Meeting held September 7th and 8th, 1785, as a Substitute for the State Prayers.

Voted unanimously in the Affirmative.

Whereas this Convention, at their Meeting held at *Boston* the 7th and 8th Days of September 1785, did agree to sundry Omissions and Alterations in the Liturgy and Offices of the Church, which from the Returns from the several Congregations now examined, are approved of; and whereas at a Convention of the Protestant Episcopal Church in the States of *New-York*, *New-Jersey*, *Pennsylvania*, *Delaware*, *Maryland*, *Virginia*, and *South Carolina*, held at *Philadelphia* from September 27th to October 7th 1785, the Book of Common Prayer and Administration of the Sacraments, &c. has been revised and sundry Alterations proposed, which Alterations and Amendments are very nearly similar to those proposed by this Convention. Therefore,

Voted, That it be left to the discretion of the Ministers and Churches in these States, (during their present unorganized State, and until the first order of the Clergy shall be obtained, to whom the power of ratifying and establishing a common Liturgy appertains) which of said proposed Alterations they will adopt. And if any Churches, from the difficulty or expence of procuring Copies of said Alterations, or for other reasons, shall prefer the Liturgy as heretofore used, without any other Alterations than those proposed as a Substitute for the State Prayers, they are at liberty to continue the use thereof, until said Churches become properly organized, and one common Liturgy shall be established by competent Authority.

Voted, That it be recommended to the Churches in these States to consult upon proper measures to become properly organized, to obtain the first order of the Clergy to superintend said Churches, and to establish a common Liturgy, and that they send Delegates instructed upon this head to the next Convention.

Voted, That an Act of Association be draughted, and that the same be transmitted to the several Churches in these States, to be ratified and confirmed by their respective Vestries or Congregations, if they shall see meet.

Voted, That the Rev. *Samuel Parker* be a Committee to transmit Copies of said Act and of the Votes now passed, to the several Churches in these States.

AN Act of Association of the Clergy and Congregations of the Episcopal Church in the Commonwealth of *Massachusetts*, and States of *New-Hampshire* and *Rhode-Island*.

WHEREAS, by the late Revolution, the Episcopal Church in the United States of *America* is become independent of the Ecclesiastical Jurisdiction in *England*; in consequence whereof it is necessary for the Clergy and Congregations of the said Church to associate themselves for maintaining Uniformity in Doctrine and Worship, for procuring the Episcopal Order, and for establishing a System of Ecclesiastical Government.

It is therefore hereby determined and declared by the Clergy who shall sign this Act, and by the Congregations who shall consent to this Act, either by its being ratified by their respective Vestries, or by its being signed by their Deputies duly authorized, that the said Clergy and Congregations shall be called and known by the Name of the Episcopal Church in the Commonwealth of *Massachusetts*, and States of *New-Hampshire* and *Rhode-Island*.

And it is hereby further determined and declared by the said Clergy and Congregations, that there shall be a Convention of the said Church, which Convention shall consist of all the Clergy of the same, and of Lay Deputies, and that all the Acts and Proceedings of said Convention shall be considered as the Acts and Proceedings of the Episcopal Church in said States.

And each Congregation may send to the Convention a Deputy or Deputies, and each Congregation represented in Convention shall have one Vote.

And it is hereby further determined and declared by the said Clergy and Congregations, that the Clergy and Lay Deputies in Convention shall deliberate in one Body, but shall vote as two distinct Orders, and that the concurrence of both Orders shall be necessary to give validity to every Measure; and such Clergymen and Lay Deputies as shall at any time be duly assembled in Convention, shall be a Quorum; and on every Question the Votes of a majority of those present of the two Orders respectively shall decide.

And it is hereby further determined and declared by the said Clergy and Congregations, that all such Clergymen as shall hereafter be settled as the Ministers of the Congregations ratifying this Act, shall have the same Privileges, and be subject to the same Regulations as the Clergy now subscribing the same.

And it is hereby further determined and declared by the said Clergy and Congregations, that a Convention shall meet at *Boston* on the last Tuesday in *May*, which will be in the Year of Lord 1787, and forever after on such annual Day, and at such other Times and Places, as shall be fixed by future Rules of the said Convention.

WITNESS our Hands in ratification of the Premises.

AN Act of Association of the Clergy and Congregations of the Episcopal Church in the Commonwealth of *Massachusetts*, and States of *New-Hampshire* and *Rhode-Island*.

WHEREAS, by the late Revolution, the Episcopal Church in the United States of *America* is become independent of the Ecclesiastical Jurisdiction in *England*; in consequence whereof it is necessary for the Clergy and Congregations of the said Church to associate themselves for maintaining Uniformity in Doctrine and Worship, for procuring the Episcopal Order, and for establishing a System of Ecclesiastical Government.

It is therefore hereby determined and declared by the Clergy who shall sign this Act, and by the Congregations who shall consent to this Act, either by its being ratified by their respective Vestries, or by its being signed by their Deputies duly authorized, that the said Clergy and Congregations shall be called and known by the Name of the Episcopal Church in the Commonwealth of *Massachusetts*, and States of *New-Hampshire* and *Rhode-Island*.

And it is hereby further determined and declared by the said Clergy and Congregations, that there shall be a Convention of the said Church, which Convention shall consist of all the Clergy of the same, and of Lay Deputies, and that all the Acts and Proceedings of said Convention shall be considered as the Acts and Proceedings of the Episcopal Church in said States.

And each Congregation may send to the Convention a Deputy or Deputies, and each Congregation represented in Convention shall have one Vote.

And it is hereby further determined and declared by the said Clergy and Congregations, that the Clergy and Lay Deputies in Convention shall deliberate in one Body, but shall vote as two distinct Orders, and that the concurrence of both Orders shall be necessary to give validity to every Measure; and such Clergymen and Lay Deputies as shall at any time be duly assembled in Convention, shall be a Quorum; and on every Question the Votes of a majority of those present of the two Orders respectively shall decide.

And it is hereby further determined and declared by the said Clergy and Congregations, that all such Clergymen as shall hereafter be settled as the Ministers of the Congregations ratifying this Act, shall have the same Privileges, and be subject to the same Regulations as the Clergy now subscribing the same.

And it is hereby further determined and declared by the said Clergy and Congregations, that a Convention shall meet at *Boston* on the last Tuesday in *May*, which will be in the Year of Lord 1787, and forever after on such annual Day, and at such other Times and Places, as shall be fixed by future Rules of the said Convention.

WITNESS our Hands in ratification of the Premises.

And whereas the Body which assembled as aforesaid in *New-York* did recommend to the Church in the several States, that previously to the said intended Meeting, they should organize or associate themselves, agreeably to such Rules as they shall think proper :

It is therefore hereby determined and declared by the Clergy who do now or who hereafter shall sign this Act, and by the Congregations who do now or who hereafter shall consent to this Act, either by its being ratified by their respective Vestries, or by its being signed by their Deputies duly authorised, that the said Clergy and Congregations shall be called and known by the Name of *The Protestant Episcopal Church in the State of Pennsylvania*.

And it is hereby further determined and declared by the said Clergy and Congregations, That there shall be a Convention of the said Church ; which Convention shall consist of all the Clergy of the same, and of Lay Deputies ; and that all the Acts and Proceedings of said Convention shall be considered as the Acts and Proceedings of the Protestant Episcopal Church in this State ; provided always, That the same shall be consistent with the fundamental Principles agreed on at the two aforesaid Meetings in *Philadelphia* and *New-York*.

And it is hereby further determined and declared by the said Clergy and Congregations, That each Congregation may send to the Convention a Deputy or Deputies ; and where two or more Congregations are united, they may send a Deputy or Deputies for each Congregation ; and no Congregation may send a Clergyman as their Deputy ; and each Congregation represented in Convention shall have one Vote.

And it is hereby further determined and declared by the said Clergy and Congregations, That the Clergy and Lay Deputies in Convention shall deliberate in one Body, but shall vote as two distinct Orders, and that the Concurrence of both Orders shall be necessary to give Validity to every Measure ; and such Clergymen and Lay Deputies as shall at any time be duly assembled in Convention shall be a Quorum ; and on every Question, the Votes of a Majority of those present of the two Orders respectively shall decide.

And it is hereby further determined and declared by the said Clergy and Congregations, That all such Clergymen as shall hereafter be settled as the Ministers of the Congregations ratifying this Act, shall have the same privileges, and be subject to the same Regulations, as the Clergy now subscribing the same.

And it is hereby further determined and declared by the said Clergy and Congregations, That the Convention shall meet on *Monday*, the 22d Day of *May*,

Fourth, That the said Church shall maintain the Doctrines of the Gospel, as now held by the Church of *England*, and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the *American* Revolution, and the Constitutions of the respective States.

Fifth, That in every State where there shall be a Bishop duly consecrated and settled, he shall be considered as a Member of the Convention, *ex officio*.

Sixth, That the Clergy and Laity assembled in Convention, shall deliberate in one Body, but shall vote separately, and the Concurrence of both shall be necessary to give Validity to every Measure.

Seventh, That the first Meeting of the Convention shall be at *Philadelphia*, the *Tuesday* before the Feast of *St. Michael* next ; to which it is hoped and earnestly desired, that the Episcopal Churches in the respective States will send their Clerical and Lay Deputies, duly instructed and authorised, to proceed on the necessary Business herein proposed for their Deliberation.

In compliance with the last Article, the following Persons are appointed, *viz.* Clerical Deputies.—The Rev. Doctors *White* and *Magaw*, and the Rev. Messrs. *Blackwell*, *Hutchins* and *Campbell* : And Lay Deputies—Messrs. *Richard Peters*, *Gerardus Clarkson*, *Samuel Powel*, *William Atter*, *Jasper Yeates*, *Stephen Chambers*, *Edward Hand*, *Thomas Hartley*, *John Clarke*, *Archibald M'Grew*, *Plunket Flesjon*, *Edward Shippen*, *Joseph Swift*, *Andrew Dox*, *John Wood*, *Nicholas Jones* and *Edward Duffield*.

AT a Convention of the Protestant Episcopal Church, in the Commonwealth of Massachusetts, holden in Trinity Church, at Boston, in the County of Suffolk on Tuesday and Wednesday, the 25th and 26th of January 1791.

THE Churches present having unanimously ratified and confirmed the Constitution proposed by the Convention holden at Salem the 5th and 6th days of October last, for the future government of said Churches: It was

RESOLVED, That the Congregations not represented in this Convention, to whom a copy of the Constitution has been transmitted, be requested to signify their assent or dissent to the said Constitution in writing under the hands of their Wardens to the Secretary, or Committee of Convention to be chosen at this Meeting; and that the Clergy in this Commonwealth, and in the State of New-Hampshire, be requested to do the same: And that the Clergy assenting to the said Constitution attend, and the Congregation elect Deputies to represent them at the annual Convention to be holden at Boston on the Tuesday preceeding the last Wednesday in May next.

RESOLVED, That it be and hereby is recommended to the several Congregations who shall accede to the said Constitution, and who shall elect Lay Deputies for the Convention in May next, to instruct such Deputies on the subject of adopting the Constitution and Form of Prayer set forth by the general Convention, holden at Philadelphia in October 1789.

RESOLVED, That it be and hereby is recommended to such Congregations as may accede to the said Constitution, but shall not elect Lay Deputies for the said Convention in May next, to signify their opinions on the same subject, and transmit the same in writing to the Secretary or Committee of Convention.

RESOLVED, That the Rev. Dr. Parker, Mr. Henry Smith, and Mr. Richard Green, be a Committee to receive Communications from the several Congregations, in the recess of the Convention, and to provide a suitable place for the assembling of the Convention in May next.

RESOLVED, That Copies of the foregoing Resolutions be transmitted to the Churches not here present,

RESOLVED, That it is the opinion of this Convention, that it is expedient that there be printed an Edition of the Alterations in the Service of the Church contained in the Form of Prayer set forth by the general Convention.

RESOLVED, That the above Committee be requested to procure the same to be printed, and to forward one Copy to each Congregation.

RESOLVED, That the Rev. Dr. Parker and William Tudor, Esq; be a Committee to write to the several Clergymen and Congregations not here assembled and represented, earnestly requesting them, in the name of the Convention, to meet in Convention in May next; and if they find it not convenient so to meet, that they be requested to forward the Objections, if any they have to the Ecclesiastical Constitution, to the said Committee.

May, which will be in the Year of our Lord 1786, and for ever after on such annual Day, and at such other Times and at such Place, as shall be fixed by future Rules of the Convention.

And it is hereby further determined and declared by the said Clergy and Congregations, That if the Clergy and Congregations of any adjoining State or States shall desire to unite with the Church in this State, agreeably to the fundamental Principles established at the aforesaid Meeting in New-York, then the Convention shall have Power to admit the said Clergy and Deputies from the Congregations of such adjoining State or States, to have the same Privileges, and to be subject to the same Regulations, as the Clergy and Congregations in this State.

Done in *Christ Church*, in the City of *Philadelphia*, this 24th Day of *May*, in the Year of our Lord 1785. Witnes our Hands in Ratification of the Premises. *

WILLIAM WHITE, D. D. Rector of *Christ Church* and *St. Peters*, in *Philadelphia*,

SAMUEL MAGAW, D. D. Rector of *St. Paul's Church*, *Philadelphia*,
ROBERT BLACKWELL, Assistant Minister of *Christ Church* and *St. Peter's*, *Philadelphia*,

JOSEPH HUTCHINS, Rector of *St. James's*, *Lancaster*,
JOHN CAMPBELL, Rector of the Episcopal Churches of *York* and *Huntingdon*.

JOSEPH SWIFT, Deputy for *Christ Church*,
SAMUEL POWEL, } Deputies for *St. Peter's Church*,
GERARDUS CLARKSON, }

PLUNKET FLEESON, } Deputies for *St. Paul's Church*,
JOHN WOOD, }

ANDREW DOZ, } Deputy for the Congregation of *St. James's*, *Lancaster*,
EDWARD HAND, } Deputy for the Congregations of *York* and *Huntingdon*,

NICHOLAS JONES, Deputy for *St. Gabriel's*, *Morlinton*, *Berks*,
JOHN CAMPBELL, Deputy for the Congregations of *York* and *Huntingdon*,

JOHN CROSBY, jun. } Deputies for *St. Paul's Church*, *Chester*,
JOHN SHAW, }

* The Signing of those Deputies who were sent to the Convention without written Powers, was deferred until such Powers can be procured.

St. Paul's PARISH SCHOOL, NORWALK, CONN.

REV. DANIEL SOMERS, *Principal*,
WILLIAM CORNWALL, *Assistant*.

—***—

IN this School, designed for Children and Youth of both sexes, will be taught, besides the elementary principles of *English Literature*, the LATIN, GREEK, and FRENCH LANGUAGES; GEOGRAPHY, RHETORIC, and LOGIC; MATHEMATICS; NATURAL and MORAL PHILOSOPHY, and whatever may be necessary to fit young men for College or the Counting-House.

As the above School is to sustain an Episcopal character, there will be delivered in it, annually, by the Rector of St. Paul's Church, a course of Cataphetical or Religious LECTURES, explanatory of the *Doctrine, Discipline, and Worship* of the Protestant Episcopal Church.

Considering the advantages held out to Children and Youth in this Institution, (it being in its nature and operation somewhat new in this country) and the established reputation of its Instructors, the subscribers feel a confidence in recommending it to the Patronage of the public, particularly of Episcopalians.

SAMUEL CANNON,
HENRY BELDEN,
JOSEPH PLATT,
E. D. HOYT,
BENJAMIN ISAACS,

To whom application may be made for *Terms, Board*, or any other information respecting the School.

Reference also may be made to the REV. MR. SHERWOOD, of Norwalk:

To the RT. REV. BISHOP BROWNELL, of New-Haven, and to the following gentlemen in New-York:

RT. REV. BISHOP HOBART,
REV. MR. WAINWRIGHT,
REV. MR. BRETNAL,
MR. G. HOYT,
MR. HENRY ROGERS,
MESSRS. N. & S. JARVIS,
MESSRS. T. & J. SWORDS:

Norwalk. April 25, 1821.

*At a Meeting of CLERGYMEN and LAY-DELEGATES from sundry Congregations of the EPISCOPAL CHURCH in the State of PENNSYLVANIA, held at CHRIST-CHURCH, in PHILADELPHIA, on TUESDAY, the 25th Day of MAY, 1784. **

THE Committee appointed to propose a Plan on which the Episcopal Church in this State may consult with their Brethren of the same Church in the other States concerning the Preservation of their Communion, report; That they think it expedient to appoint a standing Committee of the Episcopal Church in this State, consisting of Clergy and Laymen; that the said Committee be empowered to correspond and confer with Representatives from the Episcopal Church in the other States, or any of them, and assist in framing an ecclesiastical Government; that a Constitution of ecclesiastical Government when framed be reported to the several Congregations through their respective Ministers, Church-wardens and Vestry-men, to be binding on all the Congregations consenting to it, as soon as a Majority of the Congregations shall have consented; that a Majority of the Committee, or any less Number by them appointed, be a Quorum; that they be desired to keep Minutes of their Proceedings; and that they be bound by the following Instructions or fundamental Principles.

First, That the Episcopal Church in these States is and ought to be independent of all foreign Authority ecclesiastical or civil.

Secondly, That it hath, and ought to have, in common with all other religious Societies, full and exclusive Powers to regulate the Concerns of its own Communion.

Thirdly, That the Doctrines of the Gospel be maintained as now professed by the Church of *England*; and Uniformity of Worship be continued, as near as may be to the Liturgy of the said Church.

Fourthly, That the Succession of the Ministry be agreeable to the Usage which requireth the three Orders of Bishops, Priests and Deacons; that the Rights and Powers of the same respectively be ascertained; and that they be exercised according to reasonable Laws, to be duly made.

Fifthly, That to make Canons or Laws, there be no other Authority than that of a representative Body of the Clergy and Laity conjointly.

Sixthly, That no Powers be delegated to a general ecclesiastical Government, except such as cannot conveniently be exercised by the Clergy and Vestries in their respective Congregations.

The above Report after having been considered by Paragraphs was adopted, and the Committee chosen in Consequence thereof are as follow:

Rev. Dr. WHITE,
Rev. Dr. MAGAW,
Rev. ROBERT BLACKWELL,
Rev. JOSEPH HUTCHINS,
MATTHEW CLARKSON, Esq;
PLUNKET FLEESON, Esq;

Dr. GERARDUS CLARKSON,
Dr. ROBERT SHANNON,
Mr. JOHN CHALONER,
Hon. JAMES READ, Esq;
RICHARD WILLING, Esq;
Mr. BENJAMIN JOHNSON.

The above is a true Extract from the Minutes of the said Meeting,

W. White, --Chairman,

* From *Christ Church* and *St. Peter's, Philadelphia*, The Rev. William White, D. D. the Rev. Robert Blackwell, Matthew Clarkson, Esq; Mr. William Pollard, Dr. Gerardus Clarkson and Mr. John Chaloner. — *St. Paul's, Philadelphia*, The Rev. Samuel Magaw, D. D. Plunket Fleeson, Esq; and Mr. Lambert Wilmore. — *St. James's, Lancaster*, The Rev. Joseph Hutchins and William Parr, Esq; — *St. James's Bristol*, Mr. Christian Merrick. — *Trinity Church, Oxford*, Mr. Benjamin Cotman. — *All Saints, Penny-pack*, Mr. Benjamin Johnson. — *St. Paul's, Chester*, Dr. William Currie and Mr. James Withy. — *St. David's, Radnor*, Richard Willing, Esq; — *St. Peter's, in the Valley*, Mr. John Francis. — *St. Martin's, Marcus-Hook*, Mr. Joseph Marshall. — *St. James's, Perkiomen*, Dr. Robert Shannon, and Mr. John Bean. — *St. John's, New-London*, The Rev. John Wade. — *Huntingdon, York County*, Mr. John Folke. — *St. Mary's, Reading*, The Hon. James Read, Esquire. — *St. Michael's, Morlatton*, Mr. George Douglass.

There are about seven other Congregations in the State, from some of which, and perhaps from all, Delegates were prevented from attending by the uncommon Badness of the Weather.

Royal Arch Washington Chapter

We the H. P. K. and S. of the Washington Chapter of Royal Arch & Masons holders in the City of Middle town and State of Connecticut N^o 73. Do hereby Declare and Certify that William Eaton our Trusty and Wellbelov'd Brother, (whose name we have caused him to Sign in the Margin) has for Eighteen Months past been a Royal Arch & Master in our said Chapter, he having with due Honors and Justice to the Royal Craft conducted himself as a faithful and deserving Brother and as such We do recommend him to all Royal Arch & Masters, wherever dispersed around the Globe.

GIVEN under our Hands and the Seal of our said Washington Chapter, the 15. day of June at the Year of our Lord, One Thousand Seven Hundred, Ninety Seven, and of Royal Arch & Masonry 3797.

L. Fitz Homer — F. W. C. RAM

* Abraham Jarvis — K. ditto

Joseph Webb — S ditto

Seal

* Richard Jarvis

SCOTTISH CHURCH PAMPHLETS IN THE ARCHIVES

362. SCOTTISH RELIGION. The following pamphlets: Smith, Rev. S. "Third Letter to Archdeacon Singleton", 1839. 39 pp.; Hook, W. F. "Sermon Preached at Primary Visitation of Lord Bishop of Ripon: Call to Union on Principles of English Reformation" 4th edn. 1839. With Notes and Appendix. 133 pp., Pemble, Rev. H. "Letter to Rev. Dr. Wiseman in reply to His Roman Catholic Lectures." 1836. 27 pp.; "Tracts for All Places and All Times, ed. by Scottish Churchmen. No. 1." Edin. 1839. 63 pp.;

"A Sermon: Church Considered as the Pillar and Ground of the Truth, preached in Edinburgh Oct 8, 1837" by Rev. E. B. Ramsay. 1837. 24 pp.; Walker, Rev. M. "Historical Evidence for the Apostolical Institution of Episcopacy. A Sermon." 3rd edn. Edin. 1839. 67 pp.; Russell, Rev. M. "The Liturgy a Bond of Brotherhood. A Sermon." 1843. 40 pp.; "The Drummond Schism Examined and Exposed by A Layman of the Church" Edin. 1842. 32 pp.; "Earnest and Solemn Remonstrance, addressed to Rev. Drummond on his intention of Perpetuating the Schism Which Bears His Name, by a Presbyter" Edin. 1843. 32 pp.; "A Letter to Lord Bishop of Cashel, from the Bishop of Edinburgh; from the Edinburgh Advertiser" Edin. 1845. 12 pp.; Garden, F. "Letter to Lord Bishop of Cashel in reply to His Lordship's Last Letter to Bishop Low" Edin. 1845. 23 pp.; "The Church in Scotland. Unity and Schism." 1845. 46 pp.; "English Episcopal Chapels in Scotland" Inverness. n. d. 17 pp.; "Church in Scotland: Church's Claims on the Loyalty of Her Children" 1845. 50 pp.; "Church in Scotland: The Recent Schisms" 1845. 64 pp.; Short Address to Members of Scottish Episcopal Church Residing in Huntly" Edin. 1845. 7 pp.; Luscombe, Rt. Rev. Bishop. "Pastoral Letter to the Clergy and People of His Spiritual Charge" Paris, P. Renouard. 1844. 16 pp.; Argyll, Bishop of. "Lamb of God. A Sermon preached at Iona, Aug. 10, 1848" 2nd edn. Oxford. 1849. 16 pp.; "Sermon Preached on Occasion of Death of Adelaide, Queen Dowager" n. d. 4 pp.; I Will Not Be A Roman Catholic" c. 1850. 8 pp.; "Self-Inflicted Wounds Held Forth by Romanists in England as a Note of Sanctity and a Means of Grace" 1848. 16 pp.; "Jewish Records No. 105. March 1846. For Use of Subscribers to London Society for Promoting Christianity Amongst the Jews" 4 pp.; "The Form of Consecrating a Church and Burial-Ground Adopted by Scottish Episcopal Church, etc." Edin. 1844. 24 pp.; "Form of Consecrating a Church or Chapel as used by... Bishops of Episcopal Church in Scotland" Inverness. 1831. 16 pp.; "Letter to Dean of Edinburgh on the Scottish Episcopal Church Society..." by X. B." Edin. 1847. 34 pp.; "A Catechism on Baptism... the 39 Articles and Holy Scripture" 8 pp.; "Catechism on the Holy Communion..." 1847. 11 pp. All above bound in 1 vol, front cover missing. Also, Forbes, A. P. "Primary Charge to the Clergy of the Diocese at the Annual Synod of 1857" 2nd edn. with appendix. 1858. 83 pp.; "Documents

Relative to Proceedings of Special Meeting of College of Bishops at Edinburgh 27 May 1858" Edin. 1858. 8 pp.; Bishop of Glasgow "A Pastoral Letter addressed to Clergy and Laity of His Diocese" 1858. 66 pp.; "The Six Bishops' Pastoral" From 'Ecclesiastic and Theologian', July 1858. 19 pp.;



MORAY, ROSS, AND CAITHNESS

Azure, St. Giles mitred; standing within a church porch; holding in his dexter hand a Cross, and in the sinister a book, all proper. (Moray.)

Argent, on the sinister side, St. Boniface, pontifically vested purple, mitred, and holding in his left hand a crosier or. On the dexter side St. Peter, habited gules, hands crossed upon his breast. (Ross.)

Azure, a crown of thorns or, between three crosses of St. Andrew couped argent. (Caithness.)

Communion Office Examined and Proved to be Repugnant to Scripture... and Opposed to Church of England" 2nd edn. Edin. 1842. 56 pp.; Fenwick, H. "Letter to Bishop of Brechin in answer to His Pastoral Letter..." Dundee. 1850. 19 pp. All above bound in 1 vol, no covers. Approximately 94 items in the 3 vols. Most of these were collected by Isabella Seton Stuart, Allerton House. The pamphlet titled 'I Will Not Be A Roman Catholic' has written on it 'From her sincere friend J. L. R. May 1850'. The 3 vols. \$42.00 £15. 0.0

"Ecclesiastical Affairs in Scotland. Reprint from 'Christian Remembrancer' of Oct 1858" 1858. 40 pp.; Shaw, W. G. "Analysis and Refutation of Erroneous Views Recently Promulgated with regard to Doctrine of Holy Eucharist" Edin. 1858. 42 pp.; "A Modest Reply to the Rev. Shaw's Pamphlet... By a Presbyter" Edin. 1848. 41 pp.; "Opinion of Bishop of St. Andrews on Appeal of Rev. P. Cheyne at Episcopal Synod 4 Nov. 1858" 1848. 36 pp.; "The Bishop of St. Andrews on the Aberdeen Appeal. Reprint from 'Christian Remembrancer' Jan. 1859" 1859. 47 pp.; Keble, J. "Considerations Suggested by a Late Pastoral Letter on Doctrine of the Most Holy Eucharist" Edin. 1858. 54 pp.; Ramsay, Rev. E. B. "Scripture Doctrine of The Eucharist: A Sermon." 2nd edn. 1858. 16 pp.; "A Letter to the Rt. Rev. The Primus of Scottish Episcopal Church from the Bishop of Argyll" Edin. 1848. 17 pp.; "The Brechin and The Six Bishops. A Provincial Letter by Pascal" Edin. 1848. 24 pp.; "Recent Decision of The Episcopal Synod of Church in Scotland on the Doctrine of the Holy Eucharist... Reprint of 4 Articles from 'The English Churchman' with additions by A. Presbyter" Edin. 1849. 32 pp. All above bound in 1 vol, no covers. Also, Neale, Rev. J. M. "Earnest Plea for Retention of the Scotch Liturgy. Letter to Lord Bishop of Brechin" Aberdeen. 1873. 22 pp.; Wordsworth, C. "Plain Tract on The Scotch Communion Office. Its History, etc." Edin. 1859. 23 pp.; A Review of the book "The Communion Office, for the Use of the Church of Scotland 1792" published Aberdeen 1866. 22 pp.; Grabe, Dr. "Defence of the Greek Church Against the Roman, originally written in Latin and published 1721" Aberdeen. 1862. 18 pp.; "Reasons for Retention of Scottish Communion Office" n. d. 4 pp.; Alexander, Rev. "Letter to Rt. Rev. W. Skinner, Bishop of Aberdeen on Dangerous Character of Teaching in Archdeacon Wilberforce's Work on The Holy Eucharist" Edin. 1854. 54 pp.; "Address to Members of Episcopal Church in Scotland by a Layman" 1846. 80 pp.; Alexander, Rev. "Remarks on a Review in Scottish Ecclesiastical Journal... on Scottish Communion Office" Edin. 1857. 15 pp.; Garden, F. "Letter to Lord Bishop of Cashel in reply to His Letter to Bishop Low" Edin. 1845. 23 pp.; "Apology for Church of Scotland - Strictures on a Letter to Lord Bishop of Cashel. By A Presbyter" 2nd edn. Aberdeen. 1846. 24 pp.; "The Church in Danger. Correspondence between Rev. Alexander, A Member of His Congregation and Bishop of Edinburgh discussed, with an Appendix..." Edin. 1845. 23 pp.; Bagot, Rev. D. "Letter to Members of the Vestry of St. James' Chapel on Scottish Communion Service" Edin. 1842. 15 pp.; Russell, Rev. M. "Position of the Episcopal Church with regard to Liturgical Usage, etc. A Charge addressed to Clergy of Glasgow May 7, 1845" Edin. 1845. 44 pp.; Wordsworth, C. "Letter to Rt. Rev. P. Torry" Edin. 1850. 16 pp.; Wordsworth, C. "77 Letters to 'The Guardian' on Report of the Proceedings of the Synod in St. Andrews on 3 July 1850" Edin. 1850. 72 pp.; "Comparison Between the Communion Offices of Church of England and Scottish Episcopal Church... Complete Language of Transubstantiation" 1844. 32 pp.; Mant, Rev. R. "Letter on Scottish Communion Office and 'English Chapels' in Scotland" Oxford. 1858. 18 pp.; Drummond, D. T. K. "Scottish

PHILO PERRY'S MASONIC SERMON (DANBURY, 1791)

AT a meeting of Union and Hiram Lodges, of ancient, free and accepted Masons, held at the Lodge-Room, in Danbury, June 24, A. L. 5791—

WORSHIPFUL SALLU PELL, in the chair—

On motion, Resolved unanimously,

THAT the thanks of these Lodges, be presented by the Worshipful Master in the Chair, to our Reverend Brother PHILO PERRY, for his Sermon delivered at the Meeting-house, this day, and that a copy thereof be requested for the Press.

Extracted from the Minutes

EZRA BENEDICT, Sec'y.

A S E R M O N,

DELIVERED AT DANBURY,:

ON FRIDAY, JUNE 24, 1791,

THE ANNIVERSARY OF

ST. JOHN THE BAPTIST;

AT THE REQUEST

AND IN THE PRESENCE OF

THE ANCIENT AND HONORABLE SOCIETY

OF

FREE AND ACCEPTED MASON'S,

OF UNION-LODGE IN DANBURY,

AND

OF HIRAM-LODGE IN NEWTOWN.

By *PHILO PERRY,*

RECTOR OF CHRIST'S CHURCH IN NEWTOWN.

PRINTED AND SOLD IN DANBURY,

By BROTHERS DOUGLAS AND ELY,

M,DCC,XCI.

TO
THE MEMBERS

OF THE ANCIENT AND

HONORABLE SOCIETY OF FREE

AND ACCEPTED MASONS, OF UNION-

LODGE IN DANBURY, AND OF HIRAM-LODGE

IN NEWTOWN: THE FOLLOWING

SERMON, IS RESPECT-

BY

THE AUTHOR

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was distinctly formed out of the original Chaos :
“ When the earth was without form and void ; and
“ darkness was upon the face of the deep, God said,
“ Let there be light, and there was light.”

As this light was made necessary to give form and
beauty to the works of creation ; so was a divine
Light from Heaven necessary to direct, elevate,
and perfect the mind of man. That this was the
case with *Adam*, even before his fatal apostacy, is
sufficiently evident from the account that is given
of him in the Mosaic history. That it was the case
afterwards, and continues to be so with his poste-
rity, no christian pretends to doubt. The native
blindness of the human mind is such, that, with-
out a heavenly light, to dispel the mist, and open
the eyes of our understanding, we should be igno-
rant of the way to happiness. This our beneficent
Creator hath granted us. Besides the light reflect-
ed from the visible works of creation, he favours us
with a supernatural Light, to assist and direct us :
And, unless we close our eyes against it, and refuse
its guidance, it will conduct us with certainty to
that unpeakable felicity and glory, for which we
were at first created.

This supernatural light began to *dawn* immedi-
ately after the darkness that succeeded the fall of
our first parents, to conduct them back into the way
of happiness from which they had fatally wander-
ed. After which, it shone gradually brighter and
brighter, through successive ages, till it shone in
its full lustre in the person of the incarnate Son
of God. He was that eternal Word, who, from
the beginning, gave light to the world ; who, by
the inspiration of his Holy Spirit, enabled Patri-
archs, Prophets, and others employed for the pur-
pose, to communicate to mankind the rays of di-
vine light and truth, and to predict his own ap-
pearance in the human nature.

At last, that wonderful person, *John the Baptist*,
whose birth we are now assembled to commemorate,

ST. MATTHEW, v. 16.

*Let your light so shine before men, that they may see
your good works, and glorify your Father which is
in Heaven.*

THIS exhortation of our blessed Saviour be-
ing expressed by a metaphor very com-
mon in the sacred Scriptures, give me
leave to make some general observations
upon it as it is there used, before I enter upon the
particular subject of the exhortation.

We find, in the inspired writings, that the Su-
preme Being, his sacred Word, and Knowledge,
are severally called by Him to created Beings,
light of the sun in the natural world : By which
allusion the spirit of God teaches us the necessity of
spiritual Light, to illuminate the mind of man,
which, without such illumination would be buried
in ignorance, as this world would be in one uni-
versal gloom of darkness, without the light of the
Sun. The figure is an apt one, and conveys its
instruction in a most clear and forcible manner, no-
thing in the material world being so suitable an
emblem of light in the spiritual, as that bright
Luminary, the Sun, which gives light to our system.

That this light, in the natural world, is necessa-
ry not only to the wellbeing, but to the existence
of every living creature, appears evident from the
slightest observation. And, as if the CREATOR
would make it necessary at first, to the production
and arrangement of the other parts of Creation,
it was the first thing, which, by his almighty FLAT,

was sent, "to go before him in the spirit and power of *Elias*" to bear witness of him; to usher him into the world as the true light, and to introduce him by baptism into his prophetic office. These preparatory steps being taken, He (i. e. Christ) soon began to "preach the Gospel of the kingdom," and to diffuse abroad that Light, which before had more faintly appeared through a cloud of types and shadows. When he had gained a number of disciples, and by a divine illumination, opened their understandings, he tells them, "Ye are the light of the world;" And then gives them the exhortation in our text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." This exhortation was addressed in a more particular manner to his twelve apostles, whom he here calls, "the light of the world." And the purport of it, as it respected them, was this; that, as they were chosen to be the chief instruments of propagating the christian religion, their *moral*s, as well as their doctrines, should be such, as to recommend it to whomsoever it should be proposed, and to procure it a ready reception among the gentiles, as well as among the Jews. But these words were not spoken to the Apostles in such a restricted sense, as to exclude other christians; who, as well as the Apostles, have received that Light, that "light-eth every man that cometh into the world," and of whom *St. Paul* says, "they shine as lights in the world." We may, therefore, consider this as a general precept to all christians; "to walk in the light," to conduct in a manner worthy of their christian profession, and so to adorn the doctrine of their LORD and SAVIOUR. The exhortation, considered in this general sense, is grounded also upon the same reason, viz: That, by their good works they may recommend the Religion of JESUS, which they profess, and cause glory to be given to almighty God, even by those who are not christi-

ans. There is something attractive and lovely in virtue, which all men, who use their reason, approve of, wherever they meet with it. And, were it visible in the lives of the disciples of Christ, it would constrain even infidels, to acknowledge the excellence of Christianity, and to glorify the God of Heaven.

This is the motive, which our blessed Saviour here sets before his disciples, to engage them in a constant, uniform practice of the duties of a virtuous life. A most worthy motive indeed: What can be so proper an end of human actions, as the Glory of Him, whose are all things, and for whom they are and were created? We are cautioned, indeed, not to do our works to be seen of men, as was the usual practice of the *Pharisees*; for which those hypocrites were severely reprehended by our Saviour: Their only motive was to obtain the *applause* of men. But if we do our good works before men, with a view to the glory of God, we come not under that reprehension: For thus we act from the noblest motive; while we pay obedience to a special precept of our blessed Saviour.

The LIGHT which christians are here commanded to improve, you are sensible implies whatever knowledge God hath been pleased to convey to us, not only by the works of creation and providence, but by express revelation, more especially the Revelation of the Gospel. This, as connected with the writings of the Old Testament, affords us all the LIGHT that is necessary, to conduct us in the ways of wisdom and virtue, to never-ending felicity: It teaches whatever is required of us, both as to faith and practice, to qualify us, thro' divine Grace, for the Kingdom of Heaven. Without this Revelation, we should be in a state of spiritual darkness, destitute of any certain means of knowing the divine will, or of any sure guide to Eternal Life. Such a state, my christian Brethren, would be the most wretched one we can conceive of in this world;

for we must unavoidably have an existence in another world, either in endless Bliss, or endless Woe. What an inestimable blessing is it, then, to have such a clear and unerring Light to direct our way, that we may obtain the one, and escape the other! With what lively emotions of gratitude should we accept the Heavenly Gift? With what animated zeal and industry should we improve it?

The way to improve it rightly, is to believe sincerely whatever it teaches us, and to make its instructions the rule of our life and conversation. It is a plain and easy guide, adapted to the ordinary apprehensions of rational beings. The duties it prescribes are such as all men are capable of performing to divine acceptance, if they have but a Heart to engage in them. And they are most wisely calculated to make us happy in the present life, as well as in the future. The virtues of a moral life are an unfailing source of pleasure to those who possess them; and appear amiable to beholders. Even by some among the Heathen, they have been held in high estimation. And whatever among them, defected the name of a virtue, we find approved, recommended, and enforced by the Gospel. Every thing that is true, honest, just, pure, lovely, and of good report,—every thing that is virtuous and praise-worthy, is here powerfully enjoined. Hence, the precept in our text requires nothing less, than a universal compliance with these duties.

As the Gospel inculcates upon believers the various duties of morality; so it most beautifully illustrates and explains them. If they were discovered in some degree by the light of nature,—if they were known and practised by some few among the heathen; yet their nature and obligation is now, by the Gospel, much better ascertained, their reasons and ends more clearly elucidated.

These superior advantages of knowledge oblige us to a greater perfection in moral virtue, than ever was required of man under any other dispensation. The Jews, indeed, had the advantage of a Revelation ; which laid them under stricter obligations to moral virtue, than were enforced upon the less enlightened Gentiles : But we christians are bound by stronger ties than either—the light we enjoy to direct us being as much brighter than *theirs*, even than that vouchsafed to God's favorite people, Israel, as the meridian-sun is brighter than the morning-twilight : For to them " God only spake at sundry times, and in diverse manners " by the prophets ;" but " in these last days, hath " spoken unto us by his SON." To be outdone, therefore, or even equalled by them in the attainment of moral perfection, would be a reproach to our christian character ; and instead of advancing the glory of God, would cause his holy Name to be impiously blasphemed. Let us, then, with the arduous and ambitious of true christians, endeavour to arrive at the sublimest heights of moral virtue, to excel in whatever is praiseworthy, and of good report. Let sobriety, moderation, truth, and integrity, with every other moral accomplishment, be the graceful ornaments of our christian profession.

In particular, let me recommend a practical regard to the great LAW OF LOVE. This is pre-eminent in the christian system, as including every other moral obligation : And a faithful obedience to it, is the best evidence we can give, that we are under the direction of divine Light ; or in other words, that we are " led by the spirit of God : " For, " Love is the fulfilling of the Law." In the proper exercise of this principle our blessed Saviour hath comprehended all religion. " Thou shalt " love the Lord, thy God, with all thine heart ; " and thy neighbour as thyself : " On these two commandments," saith he, " hang all the Law and

the Prophets ;" i. e. whatever was taught in the Law, or by the Prophets, the interpreters of the Law, is summarily contained in these two, Love to God, and Love to our Neighbour. To promote this divine principle, hath been the great object of that grand system of Religion, which God hath been carrying on in the world ever since the creation. To bring this principle to perfection, was one great end for which his blessed SON came upon earth, to give LIGHT to the world. It is our business, therefore, to co-operate with him, to fall in with his benevolent designs, and to cultivate in ourselves, and others, as far as we are able, Love to God, and to our fellow-men. These, tho' they may be distinct affections of the heart, are " Sister Graces," so necessarily connected with each other, that they can not be separated : He who loves God, will love his brother also : And the reverse, he who loves his brethren, will, also love God : For, the Apostle tells us, that " if we love one another, God dwelleth in us, and his love is perfected in us."

Let us, then, employ our thoughts, for a few moments, upon the Grace of Charity, or Love in its exercise towards our brethren. This will appear to be very pertinent to our present subject, when we consider that Charity comprises in it all the christian graces : and therefore, must in a special manner be aimed at in the precept of our Saviour, to " Let our light so shine before men, that they may " see our good works." And this inference is proved by what St. John says, " He that loveth his " brother abideth in the Light ; but he that hateth " his brother abideth in darkness." The present occasion, also, gives a peculiar propriety to a discourse upon the subject, since we are met together to reciprocate with each other, the accordant sentiments and satisfactions of Brotherly Love.

I presume it is not necessary to prove to you, that Brotherly Love should be grounded upon Faith in the Gospel of Jesus Christ. This is always supposed

ed among christians. Tho' reason in some measure points out the duty, our knowledge of it is principally derived from Revelation, which confirms the dictates of reason. Our various wants, our dependence on each other, as well as our social powers, which qualify us for the pleasures and advantages of society, lead us to see the necessity of such a benevolent principle. Our beneficent Creator hath, indeed, impressed it upon our hearts, that we may bear some likeness to Himself ; and by improving the principle contribute to the happiness of each other by mutual benefits. This we shall ever be ready to do, unless prevented by the narrow motives of self-interest, or the influence of other evil passions. Actuated by the most generous sentiments, we shall extend our affection as wide as the extent of the brotherhood of men. The duty of brotherly-love hath no limits short of the whole human race. Men may be induced by self-love, to confine their charity within a small circle. But they forget the example of the UNIVERSAL PARENT, and lose sight of the Spirit of the Gospel. God hath made of one blood all the nations of the earth—extends to them all, the common blessings of his providence, and hath redeemed them by the precious blood of his own Son. He, therefore, obliges us to love all those who are sharers with us in these wonderful blessings.

But we are to love more especially, those who belong to the " Household of faith ;"—i. e. those who believe the Gospel of our blessed Saviour, and are initiated into covenant with him by Baptism, and so are become visible members of his Church.

We are still to have a more eminent regard for these christians, who conduct as worthy members of his spiritual Kingdom, who live here, as *Citizens of Heaven*, ought to live, in a faithful discharge of the great duties of life.

There are other ties of affection, that have their origin in self-love ; which, however, are rational

and proper, and interfere not with universal charity. Such are the ties of natural affection; and (may I not add!) the adventitious bonds of union which connect men in any particular society for useful and noble purposes. These are so far subordinate to the great Law of universal charity, that they may not supersede it. Those christians, however, who are nearly allied to us by any particular ties of connection, claim our first and special regard: Our families, for instance, are entitled to such priority in our affections, that they are *first* to be benefited by our charity; and after them, others, according to our abilities. If we deviate from this Rule, this plain dictate of nature, we come under that censure of the Apostle, that "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Next after our families, the first objects of our charity (if they are equally worthy with other christians) are those with whom we are connected by peculiar ties of affinity, or with whom we are engaged and *pledged* in one common pursuit. But whatever local, or partial connections we may be allied in, they do not lessen our obligations to universal love and good-will. These are indispensably binding upon us in all circumstances and conditions of life. If we forego these, and limit our charity, we sacrifice the noblest of virtues to selfish love.

To render our benevolence useful to our fellow creatures, beneficence must be joined: And it *will* be by those in whom the principle is genuine. We can no more conceive of benevolence, separate from a disposition to *do good*, than we can of love to God, without a desire to pay him divine homage. As love to Him always leads to acts of reverence and submission; so should our love to our brethren be productive of beneficence. Could a person be supposed to have a benevolent heart, and yet be un-

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employed in active goodness, he would be as useless in the world, as a man void of sensibility. If, then, we make pretensions to benevolence, let us render it visible by its fruits, by "doing good unto all men, as we have opportunity."

And, all of us have *opportunity*, or *ability* to do good, in some way or other. Some are possessed of the advantages of Affluence: *They* are the stewards of the great Proprietor of all things, to dispense supplies to those of his *family* who are in want. Some are intrusted with Power; by which they may protect the weak, discountenance immorality and vice, and support the cause of virtue. Others are endowed with Mental Accomplishments, both native and acquired; which enable them to instruct the ignorant, reform the vicious, and in some measure prevent the destructive influence of error. Others have a valuable share of Professional Knowledge; which they are to employ, in their *proper line*, for the benefit of their brethren. Some are happily formed by nature with such exquisite sensibility and tenderness of soul (an amiable characteristic, indeed, of the female sex in general) as if they were particularly designed by Providence to aid and comfort the distressed. Many are the endowments and acquirements, besides those now mentioned, which, in our various stations, qualify us for the God-like virtue of Doing Good. In addition to these, to enable us the better to improve them, and give them a right direction, we are favored with the superior blessings and means of Grace.

These advantages, or abilities for doing good, are Talents committed to us in trust: And whether we possess more or less of them, we are required to make a faithful improvement of what we have; and, in our respective stations, to be as beneficial to mankind as we are able, to promote their happiness with as much readiness and sincerity as we would our own.

Reason, were it not corrupted, or blinded by prejudice, would teach us this duty of doing good to all men according to our abilities. But our blessed Saviour, whose heart overflowed with goodness, has more clearly explained the grounds and qualifications of the duty, than could be done by the most improved reason. He has taught it in greater perfection, than it was ever taught before: Reason, when biased as it too commonly is by prejudice or partiality, would be inclined to limit the extent of this duty to particular friends, or connections. But our Saviour (tho he inculcates a distinguishing regard to the "*Houſehold of faith*," has taught us, that all men, even our greatest enemies, are entitled to our compassion and beneficence, when they stand in need of it. And we have his own divine example to enforce the duty in this unlimited extent. Not to enumerate particular instances of his beneficence, I shall only observe, in the very expressive words of St. Peter, that "He went about doing good."

Altho we can not fully come up to his example; yet, it is most worthy of our imitation. As he set no bounds to his desire of doing good, neither may we. But however extensive our benevolent desires may be, the beneficent actions that result from them must necessarily be circumscribed,—because our abilities are so: These are to be the measure of the duty: And as we are not required to go beyond; so we are not allowed to fall short of them, when the necessities of our brethren call for our assistance.

But why do I take up your time in explaining a duty, which, I can have no doubt, is well understood? Let me rather place before you such general arguments, besides those that have been offered, as are proper to engage us in the practice of this, as well as of all the duties of charity. We are generally more deficient in the practice of our duty, than in the knowledge of it: And therefore need incitements to the performance of those very duties,

which, in point of speculation, we are able to teach others.

The amiableness of Religion, or Charity, which is the essence of Religion, and the authority of Him who enjoins it, should be of sufficient weight in our minds to animate us to a faithful practice of it. But there are other considerations, that furnish us with very proper motives; which I beg leave just to mention.

If we were universally and cordially engaged in cultivating this heavenly virtue, how much would it contribute to the peace and happiness of society! Envy, hatred, and malice, those infernal passions, that cause so much disturbance and confusion in the world, would be banished from among men: The disorders that have taken place would be corrected: Harmony and peace would prevail: And mankind would enjoy a state of social happiness exceeded only by the mutual pleasures of the blessed society in Heaven.

Of this happiness the individual members of society would be partakers. But, to each individual who sincerely discharges this duty to his fellow creatures, pleasure is derived also from another source. The reflection, that in obedience to his Creator and Redeemer, he hath assiduously cultivated the benevolent propensities of his nature, hath felt the divine principle of love ruling in his heart, and hath put it into useful practice, affords him inexpressible satisfaction. He enjoys the gratification of the most noble passion; feels the approbation of a good conscience; and is assured of the approbation of his God. Which are confessedly the only true grounds of happiness in the present life: And certainly afford the only assurance of happiness in the life to come. This, also, is a very suitable motive, to engage us in the great duties of charity. "Charity never faileth," if we are governed by this divine principle while we live here, it will go with us into those heavenly

mansions, where it is exercised in full perfection, where *all* is joy and peace and harmony and love; where, with sweet congratulations, we shall meet all our brethren, who have lived in brotherly love, to enjoy with them those unspeakable pleasures, that flow at the great Fountain of Light and Love, for ever and ever.

Let me now beg your indulgence, while I address the members of that Society, whose Institution has given occasion for our present meeting.

BRETHREN of the ancient and

Honorable FRATERNITY,

IT is with particular satisfaction, that at your kind request, I address you on this Anniversary. If I may be in any degree instrumental in promoting the benevolent purposes of your Institution, it will afford me an additional pleasure: If not I shall at least have the satisfaction of reflecting that I had made an honest attempt. If I use some freedom of address, let me hope you will generously excuse it, as proceeding from the same sincerity of intention.

The light of divine Truth, which, thro' infinite goodness, you have in common with others, you profess to improve in an equal degree at least, with the most enlightened of mankind. In particular, you profess to be associated for the noble purpose of promoting brotherly-love. To implant this divine principle in men's hearts, was the end for which "Light came into the world;" that they might be conducted to happiness in the way of holiness, and thereby glorify Him who is the Author and Giver of both, and of every good and perfect gift. Since, then, you make a profession of the strictest regard to divine instructions, and in particular to the great duty of brotherly-love enforced by them, permit me to apply to you, our Saviour's word in my text, "Let your light so shine before men, that they

"may see your good works, and glorify your Father which is in Heaven."

There are those, by whom the Society is held in disrepute, and censured. But surely there is nothing in the Institution that deserves such censure. So much of it as is *known* to those who are *without*, viz: the benevolence of its principles; the harmony, fidelity, and other moral virtues it inculcates, all must allow, are excellent and laudable: Which should be sufficient ground for them to conclude, that what is *unknown* is so likewise. Why, then, is it so often made a subject of censure? Is it because some persons are offended, from an apprehension that the members of the Society have the privilege of knowing something that is concealed from those who are *without*? This, doubtless, is often the cause—and is by no means a certain indication of a good heart. But has not the disorderly conduct of *unworthy brethren* had some share in bringing the Institution into disrepute? It must be acknowledged that this has been the case—tho' the christian Religion may with equal propriety be condemned on the same principle. The objections that are made against the Society on the first ground, you need not be solicitous to answer or remove. But those that are made upon the last, it is the business of every individual of the *Order*, as well as of the whole collectively, to endeavour to remove by an unexceptionable line of good morals. It is objected by infidels against the christian religion, that its professors live no better lives than other men. But if christians universally lived worthy of their profession, the objection would be removed. May we not infer then, that if *Masons* universally lived agreeably to the laws of their Institution, the objections against it would mainly vanish, and the Society be brought into better repute? Let it, therefore, be the aim of every member of the Fraternity, to exhibit in his own life, this just and reasonable proof of the excellence of the Institution.

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And let divine revelation, to which the principles of your system are conformable, be invariably your rule of deportment.

In particular, I would recommend to your attention, our blessed Saviour's divine sermon on the mount, as a compendium of the most perfect rules of morality. There we are taught in the plainest and most beautiful manner, the duties of meekness, temperance, justice, charity, and piety. There we find such directions, as will enable us (if attended to) to suppress the violence of licentious passions, subdue our inordinate desires, and keep us within the bounds of sobriety and moderation. There we find the most perfect rule of equity, by which we may square our dealings one with another, and preserve a strict line of integrity and upright conduct. There we find, also, such unlimited charity enjoined, as obliges us to love, not our friends only, but our enemies, to forgive them, and to do them good by other kind offices.

Since, then, our divine Master took so much care to inculcate these sublime virtues, as to make them the subject of the first discourse he delivered after he entered upon his prophetic office, it shews in what high estimation they should be held by all his disciples. Therefore, make it the object of your greatest care and ambition to excel in them, that you may at once promote the true interests of your society, of civil society in general, and of the Christian Religion.

You will meet with discouragements, indeed, from the malice and opposition of the evil-minded, and from other worldly temptations. Actuated, however, by virtuous sentiments, and encouraged by mutual support, you will not suffer yourselves to be diverted by them from the noble purposes of your institution. Animated, also, by the prospect of a glorious reward in another life, to crown your virtuous labors, you will proceed in the laudable work with increasing improvement.

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If this be your aim, if you cultivate as far as you are able, the benevolent propensities of the heart, and aspire after that holiness, which is the strength and support of the world, that Being, who is the Author, as well as Possessor of all excellence will prosper your good endeavors: He will enable you with all those who seek his favor, to arrive at such a height of perfection, as will qualify you for an admission into that blessed society above, who are cemented in bonds that can never be dissolved, with whom you will joyfully unite in giving eternal praises to "Him that sitteth upon the Throne, and to the Lamb,"—and "let every one that nameth the name of Christ," conduct as looking for that glorious attainment. And, may HE, who hath taught us, that all our doings without charity are nothing worth, pour into our hearts that most excellent gift; and enable us so to walk in the Light of his Truth, that we may finally attain everlasting life through Jesus Christ our Lord, To whom, with the Father, and the Holy Spirit, be all honor, adoration, and praise, now, and for ever. Amen.



A
S E R M O N,
DELIVERED AT DANBURY,

ON FRIDAY, JUNE 24, 1791,
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ST. JOHN THE BAPTIST;

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THE CONTEMPORARY ACCOUNT OF THE CONSECRATION OF

MATTHEW PARKER TO THE EPISCOPATE

From the original Latin manuscript now preserved in the Library at Lambeth Palace, translated by T. J. Bailey.

Matthew Parker, Archbishop of Canterbury, consecrated December 17th, 1559, was the first post Reformation Archbishop to be consecrated according to the ritual of the Book of Common Prayer.

Order of Rites and Ceremonies observed in the Consecration of the Most Reverend Lord Matthew Parker, Archbishop of Canterbury, in the Chapel within his manor of Lambeth, on Sunday, viz., the seventeenth day of the month of December, in the year of our Lord one thousand five hundred and fifty-nine.

In the first place, the east end of the chapel was adorned with tapestry, but the floor was covered with red cloth, and the table which was to be used for the holy offices was placed at the east end thereof, adorned with a frontal and a cushion.

Besides which there were four chairs placed towards the south part of the east end of the chapel, for the four bishops to whom the duty of consecrating the Archbishop was delegated.

Moreover, a faldstool covered with a carpet and cushions, was set before the several chairs against which the Bishops, when kneeling, might rest. In like manner, also, a throne and a faldstool, adorned with hangings and a cushion, were placed for the Archbishop at the north side of the east end of the same chapel.

These things having been arranged in their order, early in the morning about five or six o'clock, the Archbishop, wearing a scarlet gown and hood, enters the chapel by the west door, with four wax torches borne before him, and accompanied by the four Bishops who were to perform the Consecration, viz., William Barloe, sometime Bishop of Bath and Wells, now elect of Chichester, John Scory, sometime Bishop of Chichester, now elect of Hereford, Miles Coverdale, sometime Bishop of Exeter, and John, Suffragan of Bedford; and all of them in their several order having taken the seats prepared for them, immediately Morning Prayer was said in a clear voice by Andrew Peerson, chaplain to the Archbishop, at the conclusion of which, John Scory, of whom we have spoken above, ascended the pulpit, and having chosen as his text, "The elders who are amongst you I exhort who am also an elder," preached not inelegantly.

The sermon being ended, the Archbishop and the other four Bishops go out of the chapel together, to prepare themselves for the Holy Communion, and, without delay, forthwith return by the door on the North side, vested in the following manner, viz., the Archbishop in a linen surplice (as it is called), the Elect of Chichester in a silk cope, ready to celebrate the Blessed Sacrament, who was served and assisted by two of the Archbishop's chaplains, viz., Nicholas Bullingham and Edmund Gest, Archdeacons of Lincoln and Canterbury, respectively, similarly vested in silk copes; the Elect of Hereford, and the Suffragan of Bedford in linen surplices.

But Miles Coverdale used only a woollen gown reaching down to his feet. In this manner vested and arranged in their places, they proceeded to celebrate the Communion, the Archbishop kneeling on the lowest step of the Chapel.

The Gospel being ended, the Elect of Hereford, the Suffragan of Bedford, and Miles Coverdale (of whom above), presented the Archbishop to the Elect of Chichester, sitting before the table in his chair, with these words, "Reverend Father in God, we present unto you this godly and well-learned man to be consecrated Archbishop." After he has said this, the Queen's letters patent or mandate for the consecration of the Archbishop were at once produced, which having been read by Dr. Thomas Yale, Doctor of Laws, the oath of the Queen's supremacy, or for the defence of her Majesty's Supreme authority, was administered to the Archbishop, according to the Statutes made and provided in the first year of the reign of our most gracious Queen Elizabeth, which, when he had solemnly taken in the words prescribed, with his hand upon the Holy Gospels, the Elect of Chichester having exhorted the people to pray, prepared himself to sing the Litany, the choir responding. Which being ended, after some questions proposed to the Archbishop by the Elect of Chichester, and after certain prayers and suffrages to Almighty God, according to the form of the book published by authority of Parliament, the (Elect) of Chichester and Hereford, the Suffragan of Bedford, and Miles Coverdale laid their hands upon the Archbishop, and said in English—"Take the Hollie Gost, and remember nath thou stirre up the grace of God, which ys in the by Imposicon of handes, for God hath not given us the Spirite of feare, but of Power and Loue and Sobernes."

Having said this, they delivered the Bible into his hands, using the following words—"Gyve hede unto thy readings, exhortacon and Doctrine, think upon these things, conteyned in thys Booke, be diligent in them that the increase comminge thereby may be manifest unto all men; Take hede unto thy self, and unto thy Teaching, and be diligent in Doinge them for by doinge thys, thou shalt save thy self, and them that hear thee through Jesus Xpe. our Lord."

After they had said these things, the (Elect) of Chichester, without any delivery to the Archbishop of the Pastoral Staff, continues the remainder of the Communion Office, with whom the Archbishop, and the four Bishops before named, with some others, received the Holy Communion.

At the conclusion of the Service the Archbishop goes forth by the North door at the East end of the Chapel, accompanied by the four Bishops who had consecrated him, and immediately, attended by the same Bishops, returns by the same door, vested in a white Episcopal Surplice, and Chimere (as they call it) of black silk, and wearing round his neck a certain collar made of valuable sables. In like manner, the Bishops Elect of Chichester and Hereford were each vested in their Episcopal vestments, a surplice and chimere, but Coverdale and the Suffragan of Bedford wore only woollen gowns. Then going towards the West door, the Archbishop gave severally white staves to Thomas Doyle his steward, John Baker his treasurer, and John March his comptroller, in this manner admitting them to their duties and offices.

These things, therefore, having been performed in this manner, in due order (as aforesaid), the Archbishop leaves the chapel by the West door, those of his family, related by blood, who were of higher rank preceding him, the others following after him.

All and singular these things were done and performed in the presence of the Reverend Fathers in Christ, Edmund Grindall, Bishop-Elect of London, Richard Cokes, Elect of Ely, Edwin Sandes, Elect of Worcester; of Anthony Huse, Esq., principal and chief Registrar of the said Archbishop, of Thomas Argall, Esq., Registrar of the Prerogative Court of Canterbury, of Thomas Willett and John Incent, Notaries Public, and some others.

RELIGIOUS CONSIDERATIONS IN FOUNDING TRINITY COLLEGE (ORIGINALLY
WASHINGTON COLLEGE) IN HARTFORD, CONNECTICUT, 1823

[The following letter is addressed to The Rev. Samuel F. Jarvis, Rector of St. Paul's Church, Boston. The writer is the Rev. Nathaniel Sheldon Wheaton.]

Hartford Aug. 26, 1823

Rev. & Dear Sir,

It having been decided by a Committee of the Trustees of our recently chartered College that I shall proceed forthwith to England, to solicit Books, Philosophical Apparatus &c. instead of annoying the good people of Connecticut with my applications, I have been directed to solicit your good offices on the occasion. I know not whether you have given your particular attention to the subject of an Episcopal College, but presume it has not wholly escaped you. I see no probability that the pressing demands for more ministers in the Episcopal Church will meet with a supply, until the way is prepared by the establishment of a literary institution under our immediate patronage & controul. Why may we not enjoy this advantage, while the country swarms with so many, of other denominations; & why must we continue to struggle against the tide of uncounteracted influence proceeding from these institutions? From the interest taken by Episcopalians in this State in the attempt which is now making, we have, I think, the fairest prospects of success, in raising at least the funds required by the charter. This will serve for a beginning; & under the smiles of a good Providence on wise & well directed measures, I see no insurmountable obstacle in the way of ultimately establishing an institution, which shall become a powerful auxiliary to the cause we love.

Is it too much to hope that the Fathers of the English Church may be brought to take a deep interest in our prosperity? And may they not be induced to give their countenance & assistance to a project like the present? You, my dear Sir, who have the best means of judging, can say what encouragement our application of this nature would be likely to meet with amongst our brethren across the Atlantic. We have claims on their notice which I am confident they must feel—"We are their offspring"—We owe our existence as an Apostolic Church to the efforts of their Societies; & when they are reminded of the firm & rapid advances of Unitarianism in this quarter of the country,—of that enormous engine of heresy & false doctrine—the Harvard University; & that the day may not probably be very far distant, when the salvation of pure religion in New England will depend on the Episcopal Church, can we doubt but that they will stretch forth a fostering & supporting hand to an institution like the one we are endeavouring to nurse into life?

It is intended to confine the application principally to the obtaining of Books for a Library, & the usual apparatus of a College. Now, my dear Sir, if you will do me the favour to entrust me with letters to such of your correspondents in England as you may think proper, I shall go with much more sanguine hopes of success, from having the sanction of your name. Bishops Kemp, White & Griswold have been written to, as well as a number of other individuals, with regard to the same object: but I may without flattery be permitted to say that none are more advantageously known in England than yourself. I am therefore peculiarly desirous of carrying out letters from the author of the treatise on Regeneration. Would not M^r Horne be likely to feel an interest in the object?

Should I be so happy as to engage your good offices, please to direct your letters to the "Care of Anson Haydn, No. 58, Pine Street, New York," early enough to reach there before the 8th of September, the day on which I propose to sail. I shall leave Hartford on the 2nd or 3^d, & should be glad to receive your communications here before I go, if you find it convenient to prepare them so soon.~

I have only room to add, that Bishop Brownell will be glad to correspond with you on the subject of uniting the Magazines.— I remain, dear Sir,

Your affectionate friend & brother, N. S. Wheaton

[MS. in the Samuel Farmar Jarvis Papers, Archives of the Diocese of Conn.]

ADDRESS TO THE EMIGRANTS, UPON EMBARKING FOR THE COLONY RECENTLY ESTABLISHED AT BASSA COVE

BY THE

New-York Colonization Society, and the Young Men's Colonization Society of Pennsylvania.

Respected and beloved Friends,

The moment for which you have been anxiously longing, and many of you, I trust, fervently praying, has at length arrived. You are now embarking for the land which must be dear to you, as it contains the sepulchres, and venerated ashes of your forefathers; where you will sit undisturbed "beneath the shadow of your own vine," in the full fruition of your rights, civil, social, and religious: and probably the actual enjoyment of these privileges cannot afford more exquisite pleasure to you than it is gratifying for us to reflect, that we have been honoured as the instruments of imparting them. Be assured that, although your lot will be cast in a distant part of the world, and we will probably never see you again "in the flesh," we consider our own happiness as intimately blended with yours; we will not fail to remember you in our prayers at the throne of our common Father; we will always rejoice to hear of your prosperity and joy, and be ready to sympathize with you in whatever afflictions you may be called to endure. Recollect at the same time, that your situation is highly, and I may add, awfully responsible; results are involved in your future behaviour unspeakably interesting to us, to you, to your coloured brethren whom you leave behind you, and to the unnumbered millions of Africa, whose welfare, both temporal and spiritual, we wish through you as the instruments to promote. If you are careful to improve the privileges which you have in prospect, our hands, as

2d. Adhere strictly to the principles of temperance, of which your settlement is designed to be a model. It is unnecessary to enlarge on the baneful consequences of indulging in the use of spirituous liquors, or any intoxicating drink. Who can calculate the number of your color, and of our own, who have been led to ruin for time and eternity, by the vice of intemperance: you must know from observation, that it necessarily destroys the health, wastes the property, blights the reputation, and at last exposes to endless perdition the soul of its miserable victim. "Who hath wo? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes.—They that tarry long at the wine; they that go to seek mixed wine. Look thou not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." We therefore beseech you, beloved friends, by all that is desirable in the present world, or in the future, "touch not, taste not, handle not" the intoxicating cup; "avoid it, pass not by it, its way is the way to hell, leading down to the chambers of death." There is no safety but by entirely abstaining from every species of liquor. There is no victory over this enemy but by retreat. Besides, temperance in eating and drinking constitutes your principal security against those diseases which occasionally prevail in that hot climate where you expect to reside.

[Each of these columns is continued on the next page.]

as possible the injuries thus sustained by giving them that gospel which "makes wise unto salvation," and promoting among them the arts of civilized life. In short, by the display of "all that is lovely and of good report," aim at securing their confidence and affections, and thus prepare them for the reception of that religion which is our glory, and which we wish to propagate among them for their present and eternal welfare.

But, above all, beloved friends, "fear God, and keep His commandments, for this is the whole of man;" without an interest in his favor, every other enjoyment is vanity here, and will issue in vexation and disappointment for ever. Therefore, "seek first" and principally "the kingdom of God and His righteousness." This our Master has pronounced "*the one thing needful, the good part which will never be taken away, the meat which endureth to everlasting life*," and He has admonished us that "*a man is not profited if he should gain the whole world and lose his own soul*." What will it avail you to obtain freedom from slavery to man if you should continue to wear the more galling yoke of Satan, and be bound hereafter "in everlasting chains." And while you "give all diligence" to secure your own salvation, let your light shine on the benighted regions of Africa. Let the millions of that country, who are ignorant of our divine religion, be convinced of its reality and excellence, by the blamelessness of your lives, who are recognised as its professors and friends. Never

your benefactors, will be strengthened; our hearts will be animated to persevering exertions in meliorating the miseries of your race, and the blessing of generations unborn may rest on our heads and your own. But, should any of you, after reaching your new settlement, prove idle, untoward, or vicious, our efforts in the cause of colonizing must be paralysed, and your colored friends in this country, who might have been liberated, may be doomed to languish for ages in the chains of oppression. Therefore, in taking our final farewell of you for time, we feel constrained to offer, in the spirit of love, the following directions for regulating your future conduct.

1st. Attend with diligence to the duties of your several stations. Industry in some lawful pursuit is the honor and interest of every man; it is ornamental to himself and useful to others, and without it neither prosperity or respect can be expected in any part of the world. It was ordained by our Creator, that we "should eat bread by the sweat of our face, till we return to the ground," and we are taught in the oracles of truth, that "he who will not work shall not eat;" we are also commanded to "labor with our own hands," that is, to be industrious in some calling, "that we may have to give to those who need;" and while diligence in business is equally your duty, and interest, and honor, idleness and sloth must be considered as demoralizing and degrading in the extreme. Many of your colored brethren, who have gone before you to Liberia, by their honorable enterprise, have already acquired not only a competency, but an independence, and the path to wealth lies open for you by the same attention to business.

New-York, May 27th, 1835.

[Massachusetts and Connecticut Episcopalians were interested in attempts to solve the embarrassing problem of Negro slavery. This broadside is preserved in the Library of the Diocese of Massachusetts, 1 Joy Street, Boston. A copy is in the Archives of the Diocese of Connecticut, Hartford.]

3d. Pursue a course of the most rigid economy in every part of your living. Industry in acquiring property can be of little advantage without suitable caution in the use of it. Many are laborious all their days, and yet through imprudence and extravagance are always poor and dependant, and at last are thrown on the charity of others for support. But, by prudence and industry, you have the prospect, under the divine blessing, of laying up a comfortable provision for sickness or old age; you will thus possess the means of supplying the wants of the indigent and helpless around you, and may be able, in due time, to assist us in diffusing the light of divine truth through the land of your fathers, which is yet covered with the shades of moral night.

Again, in all your dealings with the natives, be strictly upright. By all that respect which you owe to us, your benefactors, and as you regard your own peace and happiness in that new world where you expect to spend the residue of your days, *never*, never take advantage of their ignorance or credulity; be guilty of no action which might tend to shake their confidence in you as their sincere friends; but by a deportment upright and amiable endeavour to soften down any prejudices which they entertain against us, on account of those cruelties which they have experienced from unprincipled white men. Assure these poor natives in Africa that we sympathize with them in all that they have suffered from such by having their dear relatives torn from them, and sold as slaves in other countries; that by the establishment of colonies along their coast we hope to put an end to this inhuman traffic; that we wish also to repair as much

forget that it is a fundamental article of that society under whose patronage you expect to enjoy these privileges, to provide "for civilizing and christianizing Africa, through the instrumentality of colored emigrants from the United States." As many of you have assumed the name, see that you imbibe the spirit and imitate the example of Him who was holy, harmless, undefiled, and separate from sinners." It is an encouraging fact, that in the country of your forefathers there is seemingly a "shaking among those bones" which have been lying motionless for ages; that many of the poor, perishing Pagans are occasionally calling at our colonies to hear of that Jesus "who came into the world to save sinners; they have felt their moral diseases, and are anxiously inquiring whether there is no "balm in Gilead, and physician to apply it." Let every opportunity of this nature be zealously improved for giving them the knowledge of redemption through the blood of Jesus; relate to them the tidings of great joy," that for us a "Saviour is born, even Christ the Lord;" that He is a "propitiation for the sins of the whole world;" and that whosoever, of any color, "feareth God, and worketh righteousness, is accepted of him."

"With these few instructions, beloved friends, we bid you an affectionate farewell; "be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. May that ever present, omnipotent Being "who sits on the floods;" whose voice "the winds and waves obey" protect you on the "mighty deep;" may he prosper you in your voyage, and convey you in safety to the shores of the land of your fathers."

By order of the Executive Committee,

ALEX. PROUDFIT, *Gen. Agent & Cor. Sec'y*
of the N. Y. Colonization Society.

THE REV. SAMUEL PETERS, LL.D. OF HEBRON CONNECTICUT, LOYALIST: HIS SLAVES AND
THEIR NEAR ABDUCTION IN 1787

By Frederic Clarence Bissell

[1899]

FOREWORD

The following description of the man and his personal characteristics, from the pen of his nephew, the late Ex-Governor John S. Peters, of Hebron, may be of interest.

"Dr. Peters had an unusually commanding personal appearance. He was full six feet high, remarkably erect, of a large and muscular body, but not fat; his eyes were blue, and his face strongly marked by the small-pox -- a disease of which he became the subject soon after he went to England. In private intercourse he was animated, even loquacious; and the great amount of anecdote which he had at command, rendered him a most entertaining companion. He had an uncommonly active mind, and had acquired a large store of varied information. He had an iron will as well as an iron frame; and whatever he undertook he pursued with a spirit of indomitable perseverance. His ruling passion perhaps was ambition; but though he made some noise in the world, he probably never reached any high point of distinction to which he aspired. As a preacher, he held a highly respectable rank -- his sermons were written with care, and delivered in a manly and impressive manner. He loved Kings, admired the British Government, and revered the Hierarchy. He aped the style of an English nobleman -- built his house in a forest, kept his coach, and looked with some degree of scorn upon republicans; hence the fierce opposition he had to encounter from the Whigs of '74. In his domestic and private relations, he was everything that could be desired."

THE REV. SAMUEL PETERS AND HIS SLAVES

The Reverend Samuel Peters was certainly an unique figure in the ranks of the American Tories of the Revolutionary period. Sabine, in his American Loyalists says, "The loyal conduct and imprudence of Dr. Peters involved him in many difficulties, and perhaps no clergyman of the time was more obnoxious."

He was celebrated in poem as well as prose; Trumbull, in his "McFingal" refers to him thus,

"From priests of all degrees and metres,
T'our fag-end man, poor Parson Peters."

Whatever else may be said of him, it is very evident that there was no love lost between him and the patriots of that date, among which he rightly classed the Trumbulls, and often refers to them in his voluminous letters yet extant. One of these dated London, February 11th, 1787, to Dr. Nathaniel Mann, merchant at Hebron, Connecticut, says, "I wrote you x x x x by the November Packet a full account of everything that had occurred, and sent my Power (of Attorney) to you and your father to re-claim and possess my land, as movables are passed away with Jonathan Trumbull, one of the greatest curses Connecticut ever met with; my lands are restored to me x x x x, as I have been well informed, by the sovereign State of Connecticut after abusing them and the buildings twelve years." And again in the same letter, he says, "John Trumbull, the little painter cannot with all his virulence harm me in that world to which I tend."

Samuel Peters was a descendant of Sir Jonathan of Exeter, England (born 1509); through William, a merchant of Boston, who was a brother of the celebrated Rev. Hugh of that city, afterwards Cromwell's Chaplain. William the merchant had Captain William, who had John, who was the father of the Rev. Samuel. He was born in Hebron, Nov. 20th, 1735, graduated from Yale in 1757, ordained Deacon, March 11, 1759, and priest August 5th of the same year in London.

Returned to America soon after and was rector of the church at Hebron till the Fall of 1774, when he fled to England, residing there till 1806, when he returned to this country. Regarding his title of L. L. D. he says in his letter of May 8th, 1786, "S. P. is created L. L. D. at Cortona University in Tuskany, near Rome, the most famous in all Italy. He would not be D. C. at Oxford because Inglis was."

After his return he traveled in the West for a time and finally settled in New York City, where he lived in poverty and obscurity until his death in 1826. His body was brought to Hebron and buried in the old cemetery of the Church of England, by the graves of his wives. In 1840 his body was removed to the new cemetery in that village, where a monument was erected to his memory by his grandson. The inscription upon the monument may be of interest:

Here Rests
until the Resurrection
the body of
The Rev. Samuel Peters, L.L.D.
who was born in Hebron,
November XX. MDCCXXXIV, O.S.
and died in New York,
April XXIX, MDCCCXXVI, A. AE. S. XCI.
He was ordained in England
Deacon and Priest, A.D. MDCCLIX
and
while residing in that country
after the Revolution
was elected
though
on account of
those troublous times
not consecrated
Bishop of Vermont.
His life was full of adventures,
adversities and trials
which he bore with fortitude,
patience and serenity.
This monument
is erected to his memory
by his grandson
Samuel Jarvis Peters of New Orleans,
A.D. MDCCCXLII

At the time of his flight to England he says that he owned about twenty slaves, and in his first letter written to this country after the declaration of peace, dated July 20th, 1783, to his brother and sister at Hebron, he says "After a separation of nine long years, and a cessation of hostilities, which ought never to have commenced, between England and America, I venture to write to you for the first time to let you know that I live to pray for you and bless you." And he expresses his solicitude for the slaves: "Where are Caesar, Lois, Theodorus, Pomp and his wife? And in letter of Feb. 14, 1785, he says, "Where and how lives honest Pomp" "It seems to me that Caesar might be better tenants than Mr. Brown, who used my house and lands, not as my tenant but as tenant of the State of Connecticut, who had seized it out of my hands, and then demanded £ 30 of me because the taxes were more than he expected." X x x x x "As to Cesar, Lois and the negroes, their case will be perfect freedom by your laws very soon, and if they are hereafter permitted by your State to be my property again, Cesar and Lois shall be free by my law." And a little later the same year he writes, "I hope Cesar and Pomp and their families are well," in fact he always expresses the kindest interest in them.

But it seems that smarting under the claims which were made against his attorneys for debts which he declared he never owed, he did give orders to have the slaves sold; for in the sworn statement of Dr. David Sutton, made to the General Assembly in 1788, when the slaves made petition for freedom, Dr. Sutton says that he had "heard Mr. John Mann (Peters' attorney) say that he believed he must turn out one of said negroes to settle an execution in favor of Col. Elderkin." And Peters himself says, in his letter of March 22nd, 1788, "As to the negroes, I have told him my mind was not to have them slaves provided my creditors did not multiply with the wants of your neighbors so as to set aside my intentions."

So it appears that he gave a qualified order, at least to his attorneys, John and Nathaniel Mann, of Hebron, to sell the slaves. This they did to one David Prior of South Carolina, who came up the Thames River in a sailing vessel to a point a few miles below Norwich, and getting a team, accompanied by seven or eight men, drove across the country the 25 miles or so to Hebron, where the slaves lived on one of the farms owned by Peters. This was in September 1787, and whether it was so planned or not, the day was that of general training, so dear to the heart of every man and boy of those days, and there was hardly a man in the neighborhood to resist the abduction of the slaves, all being at East Haddam, and not returning till late in the evening. The slaves consisted of one family, Cesar and Lois, his wife, and eight children, James, Doris, Sally, Ira, Susannah, Ziba, Lois, and Cesar, the youngest a baby in arms. Preparations were made as speedily as possible for the return trip, though we may well imagine the slaves themselves could hardly have been expected to take an interest in expediting it, and the women of the neighborhood doing everything they could, cutting the harnesses and placing all possible obstructions in the way of a start. In the words of an eye witness, they "laid violent hands on said family, bound some of them in irons and threw them into a wagon and drove off with great precipitation, whilst their cries and shrieks were shocking to human nature; as your deponent was an eye witness to this scene it left such an impression on his mind as is not worn out to this day."

Another witness says "The agents of Mr. Peters were then present and one of them, namely, the young man, held a drawn sword in his hand and by his words and gestures fully indicated to me that he would make use of it upon such as made the least attempt to relieve the sufferers, as he used strong imprecations to that purpose."

And still another witness says "Nathaniel Mann was then present and held a drawn sword in his hand and as I attempted to go into the house from whence the negroes were taken he shook the sword over my head and charged me with great anger in his countenance not to go in upon my peril." This last witness was Patience Sutton, a near neighbor, and may have been one of those who helped cut the harnesses and hinder the progress of the abductors.

It was well nigh evening before they started for Norwich, with the women and children in the wagon and the men and boys tied together behind. The slaves did everything they could to hinder progress, one of the older boys managing to escape before many miles had been gone over, and after dark, the father, as he walked behind the wagon, managed slyly to pick up a stone now and then from the roadside and put in the wagon to add to the weight and thus delay.

In the meantime the men of the town arrived home from training and were told what had happened in their absence. A council of war was speedily held and a plan decided upon to re-capture the slaves, for they had no idea of allowing them to be kidnapped in this way. In order that this might be done under the color of law they hit upon this method to accomplish their purpose. Elijah Graves, a tailor and near neighbor of the slaves, had been making clothes for Cesar, and these clothes Cesar had taken in Mr. Grave's absence, so Graves went before Elihu Marvin, Justice of the Peace, and swore out a warrant against Cesar and Lois and the eight children "all negro persons," complaining "that they did in said Hebron, on the night next after the 24th day of September inst. feloniously steal and carry off, the following articles, one blue broadcloth coat, with white buttons worth six shillings lawful money, one pr. of corduroy breeches partly worn, worth three shillings lawful money, one corduroy vest part finished, worth two shillings and six pence lawful money, one pr. flowered knee buckles worth three shillings lawful money."

This was placed in the hands of the local constable for service, and with a posse of six of the foremost citizens of the town he started on horseback, after midnight, in pursuit. They pressed their horses at the top of their speed over the twenty-five miles of stony and hilly road, the sparks flying from their horses' heels and lighting the darkness of the night, as one of the pursuing party was fond of relating in after years, and passed through Norwich in the early morning just as the people were getting up. The party of slaves were overtaken a few miles below there, the old father of the family with the salt tears frozen on his cheeks after his all night tramp behind the wagon. When the constable read the warrant to Cesar, Prior the kidnapper said, "What, Cesar, you been stealing?" "Dat's none of your business." was the reply. It is to be presumed that the occasion of capture was a joyful one for both capturers and daptured.

In connection with this night ride the bill of the local inn-keeper which was afterwards taxed in the costs in the case, is interesting. "Mr. Roger Fuller, act. of expense in Graves' action against Cesar Peters etc., 1 bowl tody, 10d., 1 gill of brandy 6d., 8 and 1-2 pints of cherry rum, 11s. 4d., 3 pints of cherry rum, 4s., 7 horse baits 1s 9d., one quart rum, 1s 4d. Total 19s, 9d."

Under the tiem of "refreshments at Norwich, Sept. 27, 1787," are also taxed as costs "7 breakfasts 7sh., 8 negroes breakfasts 5s, 7 horses bait 2sh. 4d., bitters 1s. 10d," which with the item of "refeshments on road 4s" leads us to conclude that the comfort of the inner man was abundantly looked out for. The constable

charges "To Norwich to take said thieves, self and six attendants, 4^l 10 sh.," and the total costs of the capture and trial were 7^l 2sh. 11d.

In Justice Court, September 27th, 1787, before Esquire Marvin, "The bodies of the within named negroes, except James," who had escaped from Prior before the pursuers came up, were brought before his "Worship" by John Gilbert Jr., constable, and they were all found guilty and sentenced to pay damages £2, fines £6, and costs £7, 2sh. 11d, "or to be whipped five stripes on the naked body each." November 10th, 1787, application was made to the same court "for the above sd. delinquents to be assigned in service according to law for the payment of the above sd. damages, fines and costs," and they were all assigned "unto Elijah Graves of sd. Hebron in service for and during the full term of two years from this time, he taking said negro woman under the incumbrance of her youngest child, and of clothing the whole of them so as they may be comfortable in all seasons of the year during said term of time and delivering so at the end of the same."

It would appear that Peters did not really approve of the selling of the slaves after all, for he writes to his agents November 13th, 1787, "I hope you will not have sold Cesar before this time x x x x I wish Cesar might not be sold but he must obey you if he intends to secure my friendship."

The General Assembly, at its session of January 1789, upon the petition of the slaves, emancipated Cesar and Lois and their eight children and another slave named Pomp Mendo, and Peters writes from London in June of that year "as to Cesar and Lois, I ever meant to set them free, and also their children before or when I died. They are welcome to it now, as it has more than fulfilled the law of my mother and my solemn promise to her. If they behave amiss I shall be sorry. You have power to turn them off my lands, on which they can claim no right, since the Assembly has freed them on their own petition. As to Cesar bringing forward a suit vs. you, for selling him, it seems a visionary scheme, but all things but justice succeed in your country, especially when against me x x x x. If Cesar, since his emancipation, cuts timber, sue him and let him pay for his folly in slavery again."

This family of emancipated slaves continued to reside in Hebron, taking the family name of their former master, and the late Ex-Governor John S. Peters, of that town, used to refer to them as his "colored cousins."

An article from the HARTFORD COURANT of July 24, 1769.

"We hear from Hebron, that on Sunday the 24th June, last, the Rev'd Mr. Samuel Peters was married to the delicate and amiable Miss Abigail Gilbert, daughter of Samuel Gilbert esq; of that place --- and that on the 14 of Instant, July, about 11 o'clock at Night, this pleasant Bride, departed this Life, (by an Illness, termed by the Physicians an improper Chorea Sonata Viti) after 5 days Illness, to the inexpressible Grief of her Consort, Parents, Brethern and Acquaintances; and on Sunday the 16th inst. her Remains were interred in St. Peters' Church in Hebron. Upon which Occasion there appeared a very great concourse of People, in whose Countenances appeared the greatest Disappointment, Consternation, and Lamentation ever seen in Hebron. The Rev'd Mr. John Tyler of Norwich performed the Duties of the Day, and the Funeral Obsequies; being 12 Days between the Nuptials and the Silent Grave."

Her Curtains that were made of the Gold and Silver Thread, to adorn her Lodgings, are furled up being changed for a Napkin and a Winding Sheet, spun by the Spider and the Worm---the Marriage and festal Days were begun and carried on with proper joy and solemnity; but----their end is Death, without Dancing, or a merry mood.

Men dying once / they die no more, / The Groom has Time to think /
and Death explore."

The sequel to this sad tale so quaintly told, is the following inscription no less quaint, taken from her gravestone in the old cemetery of St. Peter's Church on Godfrey Hill in Hebron, on land that was deeded to the "Society for the Propagation of the Gospel in Foreign Parts" by the Rev. John Bliss, "first dissenting minister in Hebron" in 1734:

"Here is interred y^e Corpse of Mrs. Abigail Peters a second Consort of y^e Revd Mr. Samuel Peters a Daughter of Samuel Gilbert Esq by Mrs. Abigail his wife born January 31st 1752, and married June 25th 1769 and died July 14th 1789 a Wedding Changed to Lamentation y^e Greatest Greif in all Creation a Mourning Groom in Desperation."

It is said that this epitaph was written by the "Mourning Groom" himself and it is easy to believe from a familiarity with his composition and figures of speech that such may have been the case.

Quotations from unpublished letters.

Oct. 24, 1786. "Mr. Lockwood's opinion of my letter (to Mr. Tyler) is pleasing; it seems that he approves of its sense and language. As to his opinion concerning my abilities, it is of no consequence; but I would remind him that Dr. Styles imputed the History of Connecticut to me, which is deemed here to be the best English extant. The reason of this contrariety of opinions is, Styles thought he should do me hurt by imputing the History to me, and Lockwood thinks he can lessen me by denying me the honor of a good thing, in his opinion. Envy is the rottenness of the bones."

Feb. 12, 1787. "If Dr. Pomeroy yet lives I beg my respects may be offered him, as well as to Mr. Lockwood, whose prejudice against my abilities arises from his envy to the Church of which his education precluded him from knowing anything about. Yet he is a sensible man and a good scholar and would make a figure in the literary world if he had not confined his studies to Andover and did not look up to Dr. Ezra Styles for wisdom and candour."

April 16, 1787. "We have sent you two Bishops, White and Provost, on the same principle that God gave Saul to be King over a gainsaying people, to divide and ruin your church with different systems in an Episcopal line, as are in your States--half Presbyterian and half Episcopal, half nothing and half infidels."

Aug. 13, 1787. "I apprehend your country is not worth one penny, but I shall go and see it next year, notwithstanding Dr. Styles and others in your country say I wrote the History of Connecticut, and those characters in the Magazine, without any kind of proof, and yet will not allow me capable of writing the letter to Mr. Tyler, which is not so well done as the History."

Regarding his coolness towards Inglis, with whom he would not take a degree at Oxford, he says in letter of Sept. 4, 1787,-- "Charles Inglis, an Irish Taylor, w^{ld} for his passage from Belfast to Philadelphia about 1754 and afterwards rector of New York, is appointed Bishop of Nove Scotia by the Grace of George, in compliment to his American born subjects whose loyalty deserved it for acting like the crane when she put her head into the fox's mouth to pull out a bone from his throat. Dr. Seabury, the Archbishop says, would have been appointed Bishop of N. S. instead of an Irishman, but for his defection which sin has been imputed to all natives of America, on whom England says they cannot depend, only when they are hewers of wood and drawers of water."

COPIES OF ORIGINAL PAPERS REGARDING THE ABDUCTION OF THE SLAVES OF THE REV.
SAMUEL PETERS, 1787

[Writ and Record of Justice Court from Justice file in Town Clerk's Office in
Hebron:]

To Elihu Marvin Esq. a Justice of the Peace within and for the County of Tolland come Elijah Graves of Hebron in the County of Tolland and complaineth in his own name as well as in the name of the Govr. & Company of the State and gives said Justice to understand that Cesar commonly Known by the name of Cesar Peters and Lewis his Wife and James & Doris and Salle & Iri and Susanna and Ziba & Lewis and Cesar children to said Cesar and Lewis his wife, all negro Persons belonging to said Hebron are all guilty of theft in that they Did in said Hebron on the night after the 24th Day of September instant feloniously steal and carry off from your Complainant's Dwelling House in sd. Hebron the following articles, viz.: one Blue Broadcloth Coat with White Mettle Buttons worth Six Shillings Lawful money, one pr. of Coduroy Briches partly worn worth three shillings L money, one Coduroy vest part finished worth two shillings and Sixpence L money, one pr. flowerd. Silver Knee Buckles worth three Shillings L money, all the Property of your Complainant, and is to your Complainant's Damage the sum of Eighteen Shillings Lawfull money and against the Laws of this State, therefore your Complainant prays that they the above said persons may be apprehended and Delt with according to Law.

Dated Hebron the 27th Day of Septembr. A. D. 1787.

ELIJAH GRAVES.

To the Sheriff of the County of Tolland his Deputy or to either of the Constables of the Town of Hebron within said County, greeting. By authority of the State of Connecticut you are hereby commanded to arrest the Bodies of the above named Cesar Peters and Lewis his wife, James, Doris, Salle, Iri, Susanna, Ziba, Lewis and Cesar children of said Cesar & Lewis his wife, all Negro persons and have them forthwith before the subscriber a Justice of the Peace within and for Sd. Tolland County or some other proper authority that they may be held to answer to the above complaint and be Delt with according to Law. Fail not but due service and Return make according to Law. Bond sufficient for Prosecution is given.

Dated at Hebron this 27th Day of Septr. 1787.

The Complainant Recognized in (Elihu Marvin
the sum of 40/ Lawfull money in due form. (Justice Peace.

{ Endorsement on back }

Hebron, Septembr. 27th, 1787.

By virtue of the within warrant I arrested the bodies of the within named Negroes except James and have them before your worship.

Test John Gilbert, Junr. Constable.

{ Justice's Endorsement on back. }

Plea Guilty Sept. 27th, 1787, Justice Court,

Before Elihu Marvin, Justice Peace.

Damages	£ 2 - 0 - 0		
Fine Cesar	2 - 0 - 0		
Lewis	2 - 0 - 0		
Doris	1 - 0 - 0	Costs	
Iri	1 - 0 - 0	Officers Fee	0 - 4 - 0
or five stripes each		Keepers at Court	0 - 3 - 0
		Court Fee	0 - 3 - 0
	£ 8 - 0 - 0		10 - 0
	6 - 9 - 11	Complt. &c	3 - 0
	13 - 0		13 - 0
Damages & Costs	15 - 2 - 11		

(COPIES OF ACCOMPANYING ACCTS. OF COSTS.)

(Endorsed on back) "Doct. Sutton & Graves Acct.
£ 5 - 10 - 2."

"to Norwich to take sd. thieves	£	S.	D.
to Self and Six Attendants	4"	10"	0
to Refreshments for ourselves & prisoners at Norwich	0"	16"	2
to Dto. on Road	0"	4"	0
to Dto. at Mr. Fullers	0"	19"	9
	6"	9"	11"

(and on back of same are items of
"Refreshments" at Norwich)

"Sept. 27th 1787	
7 Breakfts @ 1/	£ - 7 - 0
8 Negroes Breakfts	5 - 0
7 Horses	2 - 4
Bitters	1 - 10
	0 - 16 - 2 "

(Copies of accompanying Accts. of Costs.)

(Endorsed on back) "Roger Fullers
act. 19/9 "

"Mr. Roger Fuller Act of Expenses in Graves action
vs. Cesar Peters &c.

1 Bowl Tody /10, Gill Brandy /6, Eight pints & 1/2 Cherry Rum
"/4 £ 0 - 12 - 8

3 pints Cherry Rum 4/, Seven horse Baits 1/9, quart Rum 1/4
0 - 7 - 1

Total £ 0 - 19 - 9

True Coppy, Test. E. Marvin. "

RECORD IN JUSTICE COURT.

(From Justice Record Book in Town Clerk's Office, Hebron.)

Tolland County, SS Hebron, Septembr 27, 1787, at Justice Court.

Present: Elihu Marvin, Justice Peace.

Action on complaint executed by Elijah Graves in his own name and in the name of this State against Cesar, commonly known by the name of Cesar Peters, and Lewis his wife and their sons Doris and Iri, all negro persons belonging to sd Hebron, complaining of their being

guilty of theft, the delinquents being brought before this Court pled severally. Sd. Cesar and Lowis for themselves guilty & sd. Doris & Iri being minors by Doct. David Sutton, appointed by this Court their guardian, likewise pled guilty, whereupon this Court adjudged them guilty & that the sd delinquents pay the sum of forty shillings lawfull money damages, and also that sd Cesar pay a fine for the use of the Treasury of sd Hebron of forty shillings & sd Lowis forty shillings & sd Doris twenty shillings and sd Iri twenty shillings, all in lawfull money for the purpose aforesd and cost of presecution taxd at seven pounds; two shillings and 11 pence lawfull money, or to be whiped five stripes on the naked body and sd cost of prosecution and stand committed untill judgment is satisfyd.

Upon application made to this Court on the 10th day of Novr, 1787, by the above complainant for the abovesd delinquents to be assigned in service according to law for paymt of the abovesd damage, fine and cost, and it also appearing that said delinquents had no estate to pay the same whereupon this Court asigne said delinquents unto Elijah Graves of sd. Hebron, in service for and dureing the full term of two years from this time he taking said negro woman Lowis under the incumbrance of her youngest child and of cloathing the whole of them so as they may be comfortable in all seasons of the year dureing sd term of time and delivering them so at the end of the same.

Dated at Hebron the 10th of Novr, 1787.

Elihu Marvin, Justice Peace.

TESTIMONY OF DAVID SUTTON.

(From Manuscript Vol. in State Library, Rev. War - Slaves - Vol. XXXVII, Doc. 258 - 63.)

The Testimony of David Sutton of Lawfull age is as follows:
I have been well acquainted with Cesar a Negro, and his Family; Servants to the Rvd. Samuel Peters late of Hebron, now of Great Britain, said Negroes servd. their Master faithfully & was treated by him tenderly during the time that they livd. together; after S. Peters left Hebron which was in Sept. 1774, sd. Cesar livd. in his House, & conducted his Business with Prudence, untill sd. Peters Lands were taken & Leased out by the State of Connecticut; at which time sd. Cesar and his Family were turned off and supported themselves comfortably for about five or six years, without any assistance from this sd. Master, or his Estate, except the Privilage of Firewood, altho at that Time sd. Cesar had a Number of small Children unable to do any Business towards their own support. After the National Peace sd. Cesar returned to one of his sd. Masters Houses & Cultivated the Farm which was much Damaged by Tenants, and by Industry and Frugality supported his Family, and at the same time was at no small Cost in Repeating the Fences and Buildings & he has given his Family good Schooling, and has been at Considerable Expense by Sickness, & I understand that he has paid all the Taxes that have been Cald. for, He livd. in a Comfortable Thriving Situation, until S. Peters appointed Mr. John Man & Nathanl. Man his Agents in America after which sd. Cesar was forbid to collect or pay Debts or to trade in the most trifling Affairs, a Privilage that he always enjoyd, when under his sd. Master Peters, and the said Mans made it their Constant Practice to see sd. Negroes, by thretning to sel them, and I understand that they the sd. Negroes were in fact sold to one Prior, to be sent to South Carolina, and were forcable taken & Carried as far as Norwich but they were Persud. by a small number of People from Hebron and Rescud. but a few Moments before their intended Inbarcation & brot sd. Negroes back, & returned them to the Home from whence they were taken. And Said Negroes are now in Daily Expectation of being Sold & Separated. Said Cesar, for along time after his Return was unable

to do any Business being badly hurt as I understood by Irons being put on his Wrists. Said Cesar has Eight Children, the oldest about Eighteen years of age and the yungest about a year & half old, two of sd. Children which were Carried away by sd. Man's & Prior were free Born, agreeable to a Law of this State. Soon after the Return of said Negroes, I saw a Letter from sd. Peters to one Mr. Buckinham in which he wrote to Said Buckinham to tell Doct. Man not to sell his Negroes; but to let them Remain in Statu quo.

Question, Have you ever heard sd. Agents thretten to sell sd. Negros since they were Rescued from Prior

Answer, I have heard Mr. John Man say that he believd must turn out one of sd. Negroes to Settle an Execution in favour of Col. Elderkin.

DAVID SUTTON.

Tolland County, SS Hebron - January 5 1789
then personally appeared DAVID SUTTON the Subscriber
to the foer Going Deposition and made solomon oth to
the truth of the same.

Before mee Benjamin Buell Justice Peace
N.B. John Man Attorney to the sd. Revd. Mr. Samuel Peters
was notified and present at the taking both these Deposi-
tions.

Benjn. Buell Justice Peace.

Opened in Genl Assembly New Haven
Jany 1789
Test George Wyllys Secty.

TESTIMONY OF SILVESTER GILBERT.

The Testimony of Silvester Gilbert of lawful age is as followx:
That some time since Mr. Peters' Negros were sold to Prior I saw
a letter from sd. Peters addressed to Jno. P. Buckingham in which
he directed Buckingham to tell Mr. Man to let his former Negroes
remain where they were & according to the best of my remembrance
not to sell them - and further saith not -

Silvester Gilbert.

Tolland County SS Hebron January 5, 1789
then personally appeared Silvester Gilbert the subscriber to the
foer going Deposition and made solom oth to the truth of the same
Before me

Benjn. Buell, Justice Peace.

DEPOSITION OF ELIJAH GRAVES.

Hebron December 26th, 1788.

The Deposition of Elijah Graves of Lawfull age is as follows who
Says he has Lived more than fifteen years a near Neighbour to Cezar
& Lois his wife, During which Time he has observd but few if any of
the common Vices of Mankind in them, but that they have ever Maintained
an honest and Sober Character, also been Diligent and Laborious in
their Calling and a Degree of Frugality much beyond what is common for
People of their Colour. Just at the eve of the American War the Rev.
Saml. Peters who then considered Cezar and Lois as his Property Left
them and the Rest of his Estate and Took Refuge among the British;
whose Land was soon after Taken by the States attorney and Rented out
for Publick Use. Cezar and Lois with three children was Turned out to

Procure a Living for themselves without Much help from their Masters Property. However by good Economy and Close application to business Did procure a very Comfortable Liveing some years and in the Mean Time had two or three Children. About four years Since Mr. Peters's Estate being Relinquished by the Publick, Cezar moved himself and Family again into one of Mr. Peters' Houses where he enjoyed himself but for a short season. Mr. Peters Sending over from London a power of Attorney appointing John Man and his Son his agents who not long after made Cezar acquainted that it was their Intention to sell him and his Family into foreign Parts which threw them into Great Consternation and Concern, which in fact not Long after they really Did to one David Prior an Inhabitant of South Carolina who came with a Waggon and an armed force of Seven or Eight men toward the Close of the Day in the Month of September a Little more than a year Since and Laid Violent hands on sd Family bound some of them in Irons and threw them into a Waggon and Drove off with great Precipitation whilst their Cries and Shreiks were shocking to humane Nature; as your Deponent was an Eye Witness to this Scene it Left such an Impression on his mind as is not worn out to this Day. The minds of People in General appeared to be Much agitated and filled with Indignation at such cruelties a Number of Persons movd with compassion under the covour of Lawfull authority Persued and over Took them 20 Miles from this Place and within one Mile of a Vessel Bound to the sd. Carolina which was to receive them on Board, as I afterwards heard to carry them thence and took them and Brought them Back to the Place from Whence they was taken - yet still the sd. agents of Mr. Peters manifest a Determination to Sell and Disperse the abovesd Family which Renders their condition very Miserable and unhappy, and further your Deponent saith not.

ELIJAH GRAVES.

Tolland County SS Hebron January 5th, 1789

Then personally appeared Elijah Graves the Subscriber to the foregoing Deposition and made Solemn oath to the Truth of the Same Before me.

BENJ. BUELL, JUSTICE PEACE.

The Deposition of Joseph Wain Case of Lawfull age is as follows: viz.: that Cezar came into this Neighbourhood when about 8 or 9 years of age and I have Lived by him and known him well for thirty years and do fully join in Testamony with the foregoing Deposition as Touching his Morrals and every other circulstance therein contained and Especially that of the family being taken by Men armed with Clubs & Staves and thrown into a waggon (being an Eye Witness to the whole transaction) It exhibited such a scene of Cruelty as was unparalel to anything I had ever seen and Furthermore Testafy that the young man held a Drawn Sword in his hand and by his words and gestures fully indicated to me that he would make use of it upon such as made the Least attempt to relieve the Sufferers as he used strong Imprecations to that Purpose. Deponent Further says that he has often conversed with Mrs. Mary Peters the former owner of said Negroes that she had a note against her Son Samuel Peters of a Hundred & Ten pounds for said Negroes and that she should never to receive anything thereon as she intended that the Negroes should be free and agreed with her son at the time of their sale to the same purpose as she always said to the Last of her Life which expired in July, 1784. which note still remains unpaid.

JOSEPH W. CASE.

The Deposition of Patience Graves of Lawfull age is as follows that she was present at the Time that Cezar & his family was taken by Prior to carry of & that Nathaniel Man was then Present and held a Drawn Sword in his hand and as I attempted to go into the House from whence the Negroes was taken he Shook the Sword over my head and Charged me with great anger in his countenance not to go in upon my peril.

PATIENCE GRAVES.

Tolland County SS Hebron, January 5th, 1789

Then personally appeared Patience Graves the Subscriber of the foregoing Deposition and made Solemn oath to the Truth of the same before me.

BENJAMIN BUELL, JUSTICE PEACE.

Toland County SS Hebron January 5th 1789

Then personally appeared Joseph Wain Case the Subscriber to one of the foregoing Depositions and made Solemn oath to the truth of the same before me.

N.B. John Man attorney to the Rev. Saml. Peters was notified and present at the taking of all three of the foregoing Depositions.

BENJAMIN BUELL JUSTICE PEACE.

Opened in General Assembly New Haven, January, 1789.

Test
George Wyllys

HEBRON SELECTMEN'S CERTIFICATE.

Hebron, Decemr. 5th 1789.

Know all whom it may Concern that we the Subscribers, Selectmen for the Town of Hebron, well acquainted with Cezar, Servant to the Rev. Saml. Peters, & cannot say anything respecting his Morrels but that they are good, and that he has the Character of being a Sober Honest Industrious fellow.

ELIJAH KELLOG)	
SYLVESTER GILBERT)	
JOHN H. BUELL)	Selectmen.
JOEL JONES)	

VITAL RECORDS IN ROGER VIETS' SERMONS

Two of the manuscript sermons of the Rev. Roger Viets now in the State Library, Hartford, Conn., contain interesting and unrecorded records suggesting that perhaps others of the same sort may be found in his papers located elsewhere.

At the end of the sermon entitled "Happy to Know and Do," first delivered at New Haven and West Haven in 1763 appears the following baptismal record:

"April the 18 1763 Baptized, Noah, Mary, Naomy, Anna Children of Stephen Pangborn and Rachel his wife. Also John son of John Pangborn & Sarah his Wife. Also Ezra & Nath^{ll} Children of Odel Squier & Sarah his Wife. Ruth daughter of Tho^s Harris & Sarah his Wife. Likewise Elizabeth Chandler Grand Daughter of M^r Joseph Pangborn."

Viets probably had planned to transcribe the foregoing into his permanent record, which has been published under the title: Records of Rev. Roger Viets Rector of St. Andrew's, Simsbury, Conn., 1763-1800, ed. Albert C. Bates, Hartford, 1893. He forgot to do so, probably because he had just begun to keep a register or was hoping soon to begin one.

At the end of his Sermon No. 30 "Preached at Widow Esther Holcomb's," Sept. 30, 1759, probably at Turkey Hills, Conn., for a number of Holcombs lived there, he inscribed the following:

"Adonijah Holcomb & his Wife

Jeremiah Hays & _____

Elijah Evans & _____

Joel Clark & _____

confess to y^e Ch^h y^t y^y have been

guilty of Fornication before Mar-

riage y^y express y^r Sorrow for y^e same desire y^e Forgiveness

of G[od]. & y^e Ch^h and promise to

behave more circumspectly for y^e

future — & request to [be] re-

ceived into the full Charity of y^r

Brethren, & to be esteemed in good

Standing with y^e Ch^h from this Time."

